German → English

Full text of " Brahmins and Rabbis, or India, the homeland of the Hebrews and their fables "

See other formats

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F Selm Joseishers, 1, time 1947.

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India read Stanmland.de –Heln: äerimdihrerFabeln.

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St. Most High |

the Baron

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the fighter for light and truth
reverently dedicated

from the

Author.

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3

“The development of Christianity into a world religion”
is the name of the most recent product which has emerged from the learned
pen of the church councilor Mr. v. Ammon;
and the proud prophecy expressed in the title,
would most likely support the author's intention
have, even among the non-theological public

to promote his book to readers.

Also the editor of the present writing, which≠
cher already through, the reading of the earlier works of Am:
mon's a high opinion of scholarship and
the critical acumen of its author,
with a ravenous hunger for a book, which the rare
Been fortunate enough not only to be concerned with the–
attention of the experts; fon–
but also among the educated laymen an army of in–
to find interested parties. In fact, up to ©. 103 of the
Firstly, nothing was found that the well-known free-sin–
Some Bible research by the Chief Court Preacher in Dresden–
which would have denied, and those on the here given
side, the larger party of the Protestant
Christianity of our days is extremely remarkable–
worthy place;

x

vi

“The religion of most people comes from the imagination
and not from reason; they base their
Slauben - rather on a small miracle of the past,
of which the Fine have certainty, and the Fine have
than on the great and undeniable miracle
of creation and preservation of the world, which is still in-.
partially revealed before their eyes; rather zealous
with suspicious intensity for the Eleine Bilder–
house of her still dark self-consciousness, which nad)
in a few years it must fall into ruins, as
that they enter the building of truth,
the Creator revealed to them in the eternal order
who has prepared things –

provides another brilliant proof of the authenticity of a
of praise, which comes from the nationalistic Pu:
blifum feit Sahren the writings of Mr. v. Ammon
was donated,

But the editor had to face this challenge |
present ship will soon return, ald ev from
©, 116 ff. to the author's actual tendency above–
mentioned writing more correctly, namely the censure
to showcase the values of Mofaism in order to
Glorification of Christ to facilitate, and ©. 238 of this
with fine detail comes out even more clearly, the suspicion–

ization of the character Sefu, which Salvador ∗) in Pa-
dared to say a few years ago, apologetic
by the title: ‘, Curriculum of Christianity

to the world religion” already promised refutation:

) Jugement et condamnation de Jesus in the histoire of the institution
tions de Moise. Bruxelles 1829. V. II. c. 3.

forces, and to prove that the new Celſ us also
found his Drigenes.

With all due respect for the often be-
lasted soft Wiffs of Lord of Ammon can the
Editor of this document cannot help but
confess that the apologist in holy zeal his am-
I have overheard the voice of truth where its
Statements that seem to incommodate Bible believers,
such as ©. 215, where Mr. v. Ammon the self-
constantly developing venerable education of Judea claims,
because it – Glemens of Alexandria claims
who again relied on the testimony of Greek (!)
Historians who consider Indian theology to be younger (!),
than the Jewish ones, and Megafthenes calls,
who wrote about India under Seleucus Nicanor,
and the natural philosophy of the Indians is not considered older
than the Jewish one. – Consequently, the Here Oberhofpresident-
diger ©, 215 of the often thought throw: “he dared-
[the attempt to understand the theology of the Indians
with their sncarnations, which can be seen in newer
Times (rightly) as a model for the letters
raised, into the horizon of youth education-
dung Sefu into it,”

– The editor of the text prefaced here-
thought to make that attempt, or in other words
to prove, like the Sudenthum (which, since it is the
Christianity, in this controversial issue not be ignored
may remain,) a provost of Bramaism
jey, because the Hebrews have a religious relationship
not only, but also through language and combat
education betrayed their origins in India, which

to thoroughly and exhaustively demonstrate the main purpose
current writing. For the time being, it should be
note that Megathenes has no authority at all—
activity could be for us because, apart from the fact that the
Alexander's expedition to India was only a very high—
superficial knowledge of the border regions of that vast empire
had procured, also armies (Historical Works, Vol.
III. p. 312) admits that “the information of the Mega—
ſthenes about India ſwere later found to be incorrect';
nebfidem we through the unswept, more than fifty—
year—long research of the Asian Society in Calif—
cutta with the old, already flourishing in the.
the written language of the Brahmins (Sanfkrit), hence)
also with the sacred literature written in this dialect
vatur of the Indians, whose knowledge
only the riddles of their religious system and cult:
The relationship of the Hebrews with
"To prove satisfactory to the Indians, it requires:
this. with the help of Holwell and other English
ſhed scholars provided means to the prehistoric times of India
to ascend, where the recognition of an invisible and
sole ruling world God norc) not exclusively un—
was found among the priests. e

Here also follows the indication of the motive that
feltfam title: "Brahmins and Rabbis" the
Beech to his forehead. Not an accused
vain rhyme sound, but the remark demanded
that the Rabbis, like the Brahmins ∗) are equally
of the dignity of their: status, the white:

+) Their family resemblance had already been mentioned by Paul Medici in his book

despise the integrity of other peoples, and both by accumulating
often ridiculous ceremonial fuss the original
religious group founded by Brahma ∗) and Mofe
| transformed beyond recognition, and because — only
Judaism as it was under the Rabbis:
held up for comparison with Brahmaism—
demand —Eonnte ; for those Hebrews from the time of the prophets,
(their religious cult, the original, pure, indi—
fchen representations of the deity through the influence
Phoenician and Fyrical sdolatry,) find
nicyt not to be confused with today's Suden, in that, notice—
worthy enough, only with the cessation of political
Independence of the Jewish people fine veligiöfe
Independence began, | |

Moreover, in this writing the ancestry-
ity of ancient myths and their religious philosophies
lofophy with the braminical way of imagining
be done; but nowhere could one rely on today's
Jews, which refers to the Hebrews under the kings
'gen and prophets. The eft Israel is not
no longer that fickle lover who makes Jehovah the
Jealousy provoked by also competing with the gods of
Phoenicians courted (Amos 5, 26. Hofea 9, 10. GEzech.

"of the rite of the Hebrews" was found; and «ud) fine Commentator Ni:
cola Strata (Venice 1742) found this with the words: “There
one finds a number of indiferent customs that are found in the Babylonian Zal--
and recorded prove that a connection between the perfect
fic magicians (2) and the South indirectly through the Erftern (2?) so many
indifference ingredients for the Talmud (cf. Jos. con-
tra App. L. 1.)

∗) The vessel giver, which ancestor of Braminen, at Veba's
on Mount Meru from the deity of the same name.

x

5, 14); which accusation Sfrael erft with his fierce
conquest of Canaan; for Egypt's influence
on the idolatry of the Hebrews, as a more finite
Sacred veneration of the originally Indian source
which among the Pharisees again borrowed
coarser shell, not with the cult in Pala:
flina to mix, and therefore also to our topic,
to be elected seemed more appropriate.

Should some of the arguments presented in this document
hypotheses do not receive the hoped-for approval
able, so the esteemed readers want to consider
denfen that while groping around in the dark the pre-
world, the antiquarian and the doctor are satisfied
may give if not all blows fall into the air;
and how there the sick person did not feel instead of the” sick-
ity receives the blow without medicine having its wij-
public dignity is therefore threatened, just
little may the business of the antiquarian be
Suspected of a false grip. But it should
also the conditional recognition of the
reasons for the reasons given in the title of the same
finding truth for the many on such a task
efforts and studies sufficiently reward the

Author.

Dresden, late autumn 1835.

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Introduction.

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In a time when even high church offices are administered by men ——
ner, (whose celebrated names brought Protestant Germany
too popular to require a list here,) Kermerainhen

the Bible on its true tendency to be a teacher of religion: ——
region, limited, and the credibility of the prophets in it
contained, relating to international history and natural sciences
chen, to contest positions, courage enough proven; in a
At such a time one might ask whether the
– Document confirming the burning of the Jewish people of Chal:

to accept that as a historical certainty even now
where a richer knowledge of ancient: Bolferfschaften to
just doubts about the invalidity of the biblical statement
from the descent of the Hebrews from Chaldea?
If you have become convinced that the Mo:
The books attributed to it were written during the Jewish era in
Chaldaa, and this proof has Jewish
– Both, as well as written scholars with a rich effort
of sharp-finned and learned men, almost two hundred years old:

ten"); – this also explains why the author of the

Bun _ —— ≠ – – –

∗) The Talmud (Baba Bathra Fol. 15.) already admits that Efra
rescued from the fire of Jerusalem the old fragments of the Pentateuch:
and from them I have made the law; for it is added,
that in contemporary documents Efra, as Sopher, (nad) da-
according to the customary usage of the scholar, Eſra 7, 6, 10, 21, 26. Nehem.
4, 9. 8, 1.) great merits are attributed to the vessel, and in
This view is based on the confession, as the entire collection of

The Brahmins. 1

2

Pentateuch gave the Chaldeans the dubious honor of

to raise the forefathers of the Jews. Bohlen (in fine detail)
Guide to the critical commentary on the Genefis ©. 166.) ver:
suspects quite rightly that, because at the time of the probable ab:
fafjung of the Pentateuch, Chaldåa the most powerful and on Zu:
the most influential state, it was also the most from:
men might, the origin of the Hebrews from this land.
The reference to the city of Ur in Chaldea, from
which "Abraham went forth (Gen. 11, 31.) faithfully, be:
does not know the historical value of the information, because
(perhaps the Wer built by Dſhemſhid, by the Greeks
called Perfepolis, and where the fire: Eultus' native
was?) means in Chaldean, light, and Abraham, origin-
ly called Abram, probably means the god Brama himself,
which is already in the Hebrew 7292 (in the height) the Ver:
wall, and the heavenly descent of man
The pre-fixed Bocal A-Bram does our Ber:
muthung fine entry, because the Egyptian god D=-firis,
according to Putarch's testimony (de Is. et Osir.) the sun:
tirend, if the Indian sun god Suria (Rhede rel. Image
the sinner II, 297.); and if one knows that the indifche
Goddess Saraswatt in Sanffrit Woman, Princess (Mistress,
alfo to Here, the wife of Zeus, the Greek Brama er:
inner) means, moreover, the wife of Brama:
, the suspicion becomes a certainty that Abra-
have, like the archaeologists, been Indian gods
jeyn may, which an atrological game throw their development
tehung, and from the author of the Pentateuch, the
her characters did not change at all, only a new dress:
as is shown in the last chapter of this book.
along with the citation of the originals, which show the influence of indifer
Myths on the Hebrews, in detail to the language
formen fol.

The law book could only be claimed after Eſra. But Spinoza might
It adds to the authenticity of the material in a fine tract. theologico-polit, c,,
8. 1670. to shake.

– – – –

Before we get to the reasons for the likely decline:
To pass from India to the Hebrews, it is necessary:
dig, the purely Chaldean composition of the Pentateuch:
to seize, and indeed vouch for the truth of the Be:

6.2,
Evidence for
the later

claim weighty authorities. Thus, Puſtkuchen (m N

fine investigations into the primal history) the first ten chapters—

he mofaifchen

certificate, and
in Chals

chapter of Genesis in the period of exile, because Asyria, Nidin at the time

nive and generally the area beyond the Euphrates, only now
the Hebrews. Winer (in his real word—
terbuch ©. 398.) establishes the genealogy of peoples towards the end of the
Erilperiod, and in fact the Eimmerians and Guy receive:
then the borders of the Chaldean Empire, like all the Andes:
tions of the chapter around the time of Josiah their importance
Peoples are named which only now appear in history
occur, or even arise, whereas Nineveh
not yet destroyed (Gen. X, 11.), which in the year 597
gefchah. “The story of the tower building” — notes Boh—
Ten (in f. Comm. zur Gen.) — is closely related to Chapter X.
fammen, and is duly renamed to this place, although
The Bolfer genealogy should have been preceded by the Ver—
Spread of nations according to their warring languages by
wants to motivate the construction of the castle, because the narrator
this myth is intended to win a brother,
which takes him from the Chaldean legends to the Hebrew:
may lead over as the Hraclitiiche Referent
falready often fine presentations to foreign fictions
seems to lean, as he sees in them the Chaldean significant number
120 (f. Chapter VI, 3.) the invention of wine
— (IX, 20.) and a foreign national name (IX, 27.) to fine
purposes, so here are the basic principles of the Ne:

lation undisputedly nad) Dberafien, because both Abydenus, —

as the Armenifche Annalift, Mofes of Chorene, deffen Ge:
warner, Maribas, from Asyrian sources
wants to tell that the giants in their fights with Sa—
turn (the Bel of the Babylonians) a tower in Babylon:
builds to storm the heavens (f. Eusebius Praep. Ev: IX

14. 18. Mos. Choron. Annal. Poor, 1.89. Oi |

genes con≠
; Wi

de3 babylon–

Grill.

4

tra Cels. IV. p. 174.) Let us now cast from Babylon a
Looking back at the previous myths, it becomes clear
that they are the common inheritance of all Western people–
may be considered as a special ifraeli
tifchen saga as introductory and in accordance with the sense of the speaker
according to every little time.” 8 clarifies further:
ner from the historical relationships, from the contact
with the upper African legend maturity, from the connection to the
Parfism, like the myth of the Fall of Man, is striking:
the wise man is not further mentioned in the biblical writings,
from the six times of creation, from the double creation
of the Meibes, which like the primordial, why the sun erit at
fourth age is created, fi) only from the religious books–
chern of the Parfen, whose teaching concepts are
also) to the Wise Men of Babylon, and for various reasons
other characteristics – such as 3. B. that in the Hebrew letter
ap: a whore means, in contradiction to the original
The meaning of the word: Saints, but from the
Herodotus reported the custom of the Babylonians, the priestesses
in the temple of Mpylitte (the Asyrian Venus, who also
Aftaroth of the Phoenicians and Philistines) to every foreigner:
ben zu–laffen, sufficiently explained, moreover the little word Kede–
already on the Tamar in the story of the Patriarch
Judah is applied, alfo already from this circumstance on
the abolition of Genesis in Chaldaea is closed –
as a historical certainty to which every unbiased
Underpass will have to be achieved that in the
current presentation not earlier than

Time of Eril could be conceived. |
TER The bipartisan value of the documents is
eonology but also through the Bible in Maffe the attentive:
Suspicion of obvious chronological inaccuracies–
the width of the fig. So }– B. Jacob moves to Me≠ in the 40th year
– Sopotamia (Gen. 26, 34) where he stayed for 20 years, with his
In the book of Exodus from Chaldea he is therefore 60, and Isaac, in his 60th.
Esau and Jacob were born in the year 25 and 26, 120 years.
old. Isaac dies here at 180 years of age and sets off on his journey

—≠

— 5 ∗
Jacob, according to Haran, was 60 years old up to his father.
The history of the tribes begins in Chaldaea.
Sofeph was also born there, so if this is the case
also over 60 years old. Jacob is now 120 years old and lived
147 3. (Gen. 47, 28): he stands before Pharaoh in the 130th, (47, 9.)
and stayed in Egypt until his death on August 17 (43:28).
There is therefore a difference between immigration in Gofen and
the present time 10 years, and between death
Isaac and the fateful tales of abundance and
Lacking only a single year, which was spent in captivity
Joseph's is to be filled, since 9 years have already passed, and
Joseph's family goes to Egypt (45:6).
Below you will find the specific information according to which
Sofeph in the 17th year after the Nitthale (37, 2.) is sold,
and thought of as a youth swept away by seduction,
that he stands before Pharaoh with 30 years (41, 46), and alfo
22 years between fine route and Safos hike).
Egypt is accepted. Benjamin Fur; before Jacob's An:
fifth to Isaac, born, and died at a tender age.
thought, has nevertheless) already a lot of
Children. Dinah, Jacob's daughter, (34:1–4) is six
She was old at the time of her disgrace, if Safob found Leah
after her fierce years of service, Dina, however, received Lea's fie-
bentes child ift, and Jacob only stayed with Zaban for 20 S.
was. Between the deportation of Joseph and the objections:
reign in Egypt is only 22 years (cf. 37, 2. with 45, (..)
and yet Judah begets three sons, who are heirs and
die before Perez and Sarach are born to him. Perez
but has already two sons (46, 12.), so that
at least over 50 years, three generations are required
would be. — The Ismaili people already found a powerful,
Egypt's trade-oriented people, like the boy:
ben Sofeph his brothers, the grand uncle
the progenitor of that people must have been!! Sf:
Mael is introduced as a child of about three years in chapter 21.
introduced — as he was at Isaac's weaning — during
he is cut 13:3 (17, 25), so that the 17th

6
Chapter 21 should have been before the 21st. Chapter 21 erft carries
him to Hagar, and lays him before her under a bush; he will
to faint from thirst while the mother endures, and
first gets weapons. It is therefore assumed that the boy
cried. (B. 17.) Hagar raises him up, and finally
he also later. (B. 20.) — Isaac had to, if Sarah,

according to the Bible, in the 137th 3rd color, and her death follows
immediately after Abraham's promised child sacrifice, when he geop—
should be finished, not 13, but 37, 3. old,
for Sarah gave birth to him in her 90th year. And the 37-year-old
Isaac was married to Abraham, who was at least 100 years old
Bind without resistance!!! Like Sarah before the birth of Isa—
abs considered her husband too old to father children, fathered
he nevertheless with Kethura, long nad) Sara's Zode, five children.
Sarah fell at the time when Abimelef sought her property, 90:
J. had been old, and the same Abimelek, he also
Sara's lovers only numbered 30 I., also the
Rebekah, and there between the lie of Abraham and the
Isaac's lie - both of them considered their wives to be sisters -
gave — 80 3. must have been at least past, so was Abbot
Melek as Isaac's rival 110 3. Just as unlikely—
It is true that Mofes only as an old man of 80 years
the very arduous office of a military leader. Also ift
During his 40 years in the desert, only the first—
For two years, the events of the remaining 38 years are remembered with
Silence ignored. The He becomes very elaborate:
lives of the ancestors until Joseph's death, and
It is the history of the nation in Egypt through
four centuries of their servitude also included:
passed over in silence. Hartmann (in the f. hist.
Research on the Age of the Pentateuch) was the title of the—
counting of historical contradictions and chronological violations
a thick volume. Here, we only see the first book
Mofis seems important for our investigation, explains Da:
here: the restriction to those exclusively in Genesis
holding evidence of the incompetence of the
Document. But after so many contradictions from the mofais

——

ſhical document also historical credibility of us:
be given to biased religious researchers?

The objection raised against the usefulness of dev. u.
However, this document is easy to explain as a historical source, and it proves
considering that the alleged immigration over —
Jacob's family to Egypt, only the invention of the Babylonian
The narrator is because his discoveries in Egypt are almost in all —

places in the narrative becomes visible. In Palestine as in yre

The famine (Chapter 47) serves the narrator only as a warning to her
Medium to motivate Jacob's immigration to Egypt. Tr was.
Here it is only necessary to object, if the complainant also refers to Egypt—
the famine spreads so that it lasts for several years:
famine in Egypt, which from all ancient writings:
plates the corn chamber is called Afrifad, unbelievable
ift. A drought lasting so long ift even in the current
deserted Palaftina is unheard of. Moreover, this contradicts
The information in the story itself. The need is great in as
Ten Landen (41, 54.), and especially in Palestine the Fa:
Jacob's family die of hunger (42, 2. 43, 8.), but nothing

the less the grapes, almonds and other prosper:
ducts of the land (43:11). Herds of all kinds find pasture,
va Safob brings fine sheep and cattle with nad) Egypt
(46, 32.), the Egyptians also have their own vein: and sheep
entertain, they want to cultivate the field (47, 19.); the yield
of the soil is pre-established (WB. 24.), and fo ift already
The narrator's fiction: held blazingly high. End:
The speaker, out of ignorance of the situation, transfers Egypt—
tens just what in his homeland on some Glan:
ben Anfprud could make, with arrogant impartiality:
directly on the fertile Nile valley, the climate and soil fertility
for not even remotely related to Palestine
flee; for in Egypt the Negroids, who already
nad) Middle Egypt and Thebaid up to feltener become, only
contributing factors of fertility, and this depends only on
Flooding of the Nile. The periodic swelling of the

River Fann fi) may delay, or the appropriate measure may be changed:

missing and in such a case result in a less productive year

—

One, but never completely, and even several years:
Sofeph is the ruler of the land, and yet he must
Courtiers ask Pharaoh's permission to see his father:
to be allowed to dig. The Egyptians help a
Nomads from Gofen marry, although the shepherds the Egyp—
tern an abomination, what the Holy Scripture “a few chapters before
jeldft gefecht, and their lament is so fierce that a place je.
from the Jordan, the Egyptians,
which are used to build with shipyard stones, the Jewish
Narrator only of the clay brick (Erod. 1, 14.), a Babylonian:
Your building material, serve; Aramaic words become Egyptian:
tical temple (Gen. 39:1, 41, 1, 43, 45); Sopheph lets
in glaring contradiction with the sanctity of animals in the
Egyptians prepare meat-chips (43, 16.), although he
is a priest's oath; Call him erft ready Pfammetichd Re:
government in Egypt cultivated viticulture (40, 9.); the narrative—

He is far from describing the nature of the country,
that he will staunch the ravaging winds of Palestine (41, 6.),
How else can the hung ears be explained? and
Through this same wind he also causes the ebb in the Red Sea
(Er. 14:21).

From the violations of the Jewish narrative listed here:
lers against the peculiarities of Egypt is sufficient
that neither Mofes nor anyone else who has ever been in
Eaypten was the author of the first two books of Mofis
could feyn. However, the exodus of the Hebrews from
Egypt, and consequently their stay in that country,
not to be denied as a historical truth, because on the one hand
is referred to the Exodus from Egypt by the prophets of the jů-
Indian nation, as well as in their historical projects and in the
Palms, often played, must therefore be the memory of:
nes Greigniß lived on in the people; on the other hand, remembers
also the Egyptian priest Manetho of this event, and
It can be heard as follows: the Egyptian Ko:
Amenhotep had, in order to purify the country, all ex-
ſåtigen, (ie all unclean, all shepherd peoples, because shepherds
belonged to the despised caste) gathered in Avaris; these

9 -
but under the leadership of Osariph, later Moses
called, a priest of Osiris in Heliopolis, Egypt-
for at least thirteen years, and then, as the
Egyptians advanced again from Ethiopia after they
founded a new religion and used all possible means against the Egyptians:
committed terrible atrocities, invaded Palestine.

The Hebrews were undoubtedly a part of the Egyptian S.
people who, under the circumstances described, separated from the main body: The Hebrews
body to form a branch under the leadership of an ambitious priest
ſters, who placed fi) on their spear, to a new self-admiral- -* -
to form a nation. But this one had to be a different tribe.
The people's descent is claimed to be from Egypt, namely
the progenitors are seen as followers of the deity, whose
. following Sehova wanted to help their descendants with the In:
vafion in Canaan to secure his support. Only these advantages:
reflection could give a cowardly horde of slaves the courage of
Adventurers to fight skilled peoples on their own
to attack land and soil. If the patriarchs were
Perfonen, as added fih'S, that despite the Abraham
given command to ensnare all his male descendants:
that the Sfraelites were still uncircumcised under Sofua?

Whether Abraham was tempted to be a Chaldean by Mophe fehon
Yes, let us lie there feeling satisfied, while the experiences
of the people from the Mofaifchen time period only traditionally
receive fonts, because Mofes in the desert is difficult to find many

Writing materials may have been found, and at the time
of the Babylonian Eril$ to a collection of traditions
could be thought of. At least those legends carry
the color of the land which we consider to be the area of their fa:
brication. The writing which Hezekiah read in the temple
claims to have found (2 Kings 22), a
without reason by de Wette, Volney, Leo (in f. History of the
Hebr. p. 178. Berlin 1828.) and X. declared subordinate,
and Bater wants under this Bent only the fifth book Mo:
sis – ——

But not only history, but also nature:
science, sweeps the descent of Israel from Egypt

10
testify; "because the same form of the ancient Egyptian and Indian
Skull" – a famous Phyfivlog had years ago in
Sothaifchen NeichSanzeiger heard – "may be the case:
lead to the assumption that the Jews originally belonged to the afrifant:

Appointed, but on the other hand to the West Asian peoples
belonging to the Jewish people, that therefore their descent from a nomadic
ann u princes in Chaldda, their immigration from Palestine to
ancient Egypt etc. are merely fables. The Jews have, according to this
Babylon lived in Egypt for at most 400 years. In this
At that time, the African skulls could not possibly fit into
transform the skulls of the Egyptians of that time, and this
Yes, less so, since she did not marry Egyptian women:

ben follen."

g.7 The relationship between the Hebrew script and the
– Egyptian calls for reflection. Bohlen (p. 42 of the
a Introduction to his commentary on the Genealogy) reports: "What
Eaylus and Büttner suspected that the demotic script of the
le Mumten: Bandages Phoenician features, has turned into new:

Ver time confirmed by the explanatory curses of the hieroglyphs,
and the paleographer can make himself fent, almost every
Letters of the Enchorian alphabet from ancient Phoenician in–
writings to prove, yes, what is even more important, the corresponding
and with certainty recognized hieroglyphs often preserve
nor the image from which the Phoenician form was deduced
ft. The m bat nod the sign of the door, the m of the
Snake, the 7 the fingers of the hand, the a the shape of the
cupped hand, or the hands felbft, which m the wave-shaped
Figure of the weapon, the ı appears as holding, the » as mouth
with teeth, and 5 ift strangely enough a lion, after the
Headpiece Liaboi, which is the Semitic maraı."
The Egyptian alphabet was originally Ethiopian; if
but Egyptians and Ethiopians, as one of the later chapters states:

ſes book will demonstrate, were only one people, so can for
Our evidence regarding the relationship of the Hebrew:
English alphabet3 with the Egyptian also the testimony of a
Bruce could not have been indifferent to this Egyptian king:
fende defines the Egyptian word Shot, or Thaut, ſey åthio-

_

pish and means the Hundsftern. This name was given to him:
ſt months of the Egyptian year. In the province
Syre is thought to be under this name from various
Stüden swept together idol, and the same meaning
can also be found in many of her books. So if a naked
Man, ſine shot, but the torso of a naked man with
a dog's tail, or a snake, instead of the head, ift
a shot. Consequently, e3 denotes the meaning of the word:
tes a calendar, or a division of the heavenly sovereign
changes that occur during the specified time
follten, which took e3 into fich, as it became news for the Volt
was set up. If it was bigger, ſine nuts would be fine, definitely:
It had to contain more symbols and observation signs.
The number of these symbols and their frequent change
'brought about the result that the fleiners were made; it must
ten for sure be changed back to their original forms.
Now you only needed a digging chisel, or perhaps a
bare tool for the production of this little Thoth, since,
To make the larger ones, you had to have a large digging chisel.
Finally, however, people became so accustomed to the change,
that one can find them better under the test form than under their original form.
fien Fannte, and the dug-in one now became the foundation,
or prescription to the detriment of the original. Thoth's
were probably what the Egyptians once called a
Book, or calendar. Bon diefen was called without two:
fel a collection hung in a public place to
from the seasons, weather and diseases, which one
during the troubled time, the people
Bruce also assumes that the ethie:
pifch = Egyptian alphabet initially based on hieroglyphs-
which subsequently become more viable and require less work
connected figures, were transformed to form the:
To make life easier for the elderly. Now suspects
Mr. Bruce, that Moses wrote two letters in the Egyptian alphabet
made significant changes, perhaps in order to-
following his well-known Zwedes, the Ifraelites from other
peoples, also a diversity in writing:

art to effect. The first change therefore concerned the direction—
function by writing from the right to the left hand,
whereas the Ethiopian alphabet, as it still is, is
Left to right, because it was the hieroglyphic alphabet,
was written. The second change changed the
Points removed which must always have been there,
because they formed part of the Ethiopian alphabet
and were invented with them. Nor would a:
to look like one would have lived without them. But here
int Mr. Bruce apparently, because the use of the points
has survived to this day under the South, and
is printed in their Bibles, which are used for
to serve the crowd, still applied: No less
Truly false is his claim that Mofes is his system of
Abjonderung Iſraels, also in a change of spelling
could be seen, because the Arabs also write about the law:
ten to the left; and the Arabs also found former — Aethio:
pier, as will be shown in the course of this investigation,
hence the assumption of an oftafiatif, the Sanskrit language re:
denden, and a West African or Semitic tribe—
mes, as many scholars tend to do, only leads to errors
in the classification of peoples, because two semi—
ſic peoples, namely Jews and Arabs — from the Lesters
at least a significant part, Fine native Ara:
biens, fondern like the Hebrews former — Ethiopians, and
insofar as these Goloniften India from the Sanskrit speaking
Urvolfe DOftafiens may trace their ancestry.

g. 8. Before we can prove the certainty of this descent by unum—
and present the compelling evidence, if we are allowed to have another
The circumstances of the close relationship between the Hebrews and the
Hebrews with Egyptians, and that both nations were once only one people:

a forms, to be mentioned here. That the Hebrews are really a branch
It can already be deduced that he was a relative of the Egyptian tribe.
Both suspect that marriage to Canaanite women would harm the He—

ations . .
suspect that brå ern was perboten, but Abraham had Hagar, an Egyptian:

maidservant, whom he had, as the Midrash
claimed, nad) recalling Sarah's death and Kethura, before:

light, and Mofes took an Ethiopian woman as his wife, whether:
He himself was most zealous against the marriage of the Na:
tion with foreign peoples. Likewise, Joseph marries
the daughter of an Egyptian priest, and fathered with her
Children who were valued by Jacob as his own sons
Abraham and Jacob move without difficulty to
Egypt. Joseph is even admitted to high state offices—
But who knows how difficult it was for the Egyptians to resist in—
migrations of strangers in general, how intolerant they were—
against other religious confessors, and no one to state—
was admitted to office who did not profess the religion of the Lord—
ſurſing priestly caste, he will already be
the conviction that the Egyptians were the religion of
Hebrews have not found any difference from theirs
And it gives us an objection to our belief:
claim that the Mofaifche document reports (43, 32.): the
Egyptians would have considered it unworthy to fight with the Hebrews
Religion played a part in this, but the
The reason was the priests' desire to save the people from the no:
to wean them from their mad life, to bring them to permanent residences and
to the vein construction, and therefore between him and the
Shepherds to maintain a hatred which the mofatfche document
reports (46, 34.), and which was still in Herodotus' time (II, 47.)
continued.

Is not in the story of the Jewish Neferenten, in:
which he used every opportunity to attack the Egyptians in return for the
other Bolfers, with his nation in a more friendly relationship:
holdings until the separation of the Ifraelites from the main tribe,
ericheinen, a memory that lives on in tradition
to the original kinship of the Hebrews with their:
ſt oppressors? The appeal to Abraham and Zofeph
Marriages – because they only find mythical persons, like in a
the following chapters are proven and only the
Fantasy of the Babylonian narrator their life, under Ju—
the Christians and Mohammedans – would also be due to—
105, and for our argument also superfluous, since we
on the truly historical Mofes, the wife from Aethio—

Pien was, and point to King Solomon Finns, who

$.9.
Ethiopian
and Egyptians
A Rolf,

allegedly the daughter of the Egyptian king (1. B. Kon.
Il, 1.) married. But nowhere in the Holy Scripture does it
a marriage alliance of the Hebrews with other religious relatives.
If we follow the religious, political
and linguistic affinity of the Hebrews with the Egyptians:
fhun advertise, so every further throw must be against our
assumption that the Hebrews and Egyptians, originally |
One people, and the baby-phone narrator only
motivated by political reasons, the people of Chaldea
descended, but a famine in Paldftina, as Ur:
times of immigration to Egypt, faked by himself:
disappear. near |
That further Ethiopians and Egyptians A Bolt
originally, has already been Görres (in fine My-
thengefhichte des afiat. Weftens ©. 333.) as follows: “Those
Ethiopians on Mere&, which in the times of their glory, nad)
Pliny fed 250,009 armed men and 400,000 artists,
and repeatedly subjugated Egypt, find it, the
in Divdor Siculus in the 4th book they boast that they are among
all the little creatures were the first created, because the sun-
inner warmth, combined with the moisture, gives life to all, so
the place closest to the sun would also have to be the
first animals. Also the service of God-
ter, they added, was invented by them; the pomp

of festivals and all sacred celebrations. They also assured

the Egyptians were their colonists, the colony had Osiris-
led, since Egypt in ancient times was not solid land, but
Sea. Many laws and institutions that govern-
deification of the kings, the care for the tombs of
passed on to the colonists. The use of the
large images and the writing system used by the Egyptians in

a public and a secret language separated, write

from the Ethiopians, who all belong to one and the same
Scripture. The priestly discipline was also
Peoples equal. Both entered the service pure and chaste
of the gods, wore similar robes, the plough-shaped Szep-

ter in the hands, deffen also the Stönige fich served, the.
catch mosquitoes with the button on their heads, with snails:
'gen wrapped around each other. From among themselves, the Prieflers elected the Ko:

nig; whom the god seizes in bacchante enthusiasm,
he bulies the people, he then rules according to the laws and ordains-
net Everything according to national customs, and dies when the
Priests announce death, as the will of the deity. Until
At the time of Ptolemy II this custom was maintained
taffeta through the whole succession of kings until Ergamenes
Priests in Avatus in their golden temple, and
from then on ruled at his own discretion. This is what the same
Ethiopians of Meroe, of whom Herodotus attests, fie ver
Of all the gods they honored only Zeus and Dionyfos, and
would have founded an oracle for the father, to whom they could trust in all their:
unconditionally followed their undertakings (Herod. II, 44.).
This Zeus was Ammon, and the Romans still defended this temple
Nero's time (Plin. VI, 35.). The worshipped by Mero&
Heracles, Pan and Iris, notes Strabo in the 17th book,
and in all times the treasury has been powerful there,
until a king violently broke her hieroglyph. She
Had they also been the inventors of astrology, the
Moon:Phafen first observed, her discovery was how he
fine light borrowed from the sun, the movement - the plane:
ten, their nature, power and essence had been discovered,
and then shared their knowledge with the Egyptians, which was like:
Lucian testifies about them (Tract. de Astrolog.). The -
According to Heliodorus (Book IV), Ethiopians considered themselves children:
of the sun, they had a team of four white
horses, just as the moon is given another of four oxen
Philostrate depicts the Gymnophophites, which Apollo-
nius on Mero& found, as a priest's wife, who in all
the Indians) strived to live a moderate, needless life
led, rejected the Egyptian animal service, and the Indian
Doctrine of God the Creator of nature and the entire universe-
verſums approved in everything and confessed to it (Phil. Vita
Apoll. XII, 337.). The inner Ethiopians follow in,
of whom Strabo tells us that they worshipped an invisible

-

God, who is the reason and cause of all things. These are the

Macrobi, among whom, as Herodotus remembers, the Sun Table
cover themselves with food at night. Then follow the
Automoler, deeper and wilder tribes, until finally-
towards the mountains all the fabulous peoples of antiquity
(Solin. Polyhist. ©. 43.) and widely around
the heights of dark Africa, and the nations above:
al Fetish servants find. - In this darkness find the first få-
which is based on Egyptian education, but they run necessary-

swiftly across Meroe. This island was for Tihebä what
Nineveh was consecrated for Babylon, and how and there all the historical
documents are missing, which element in the Babylonian culture
of the Chaldeans, which belongs to the Cushites, and
we cannot resolve the dispute over priority between
Merve and Theba were closely connected.
Priestly tribes; they founded the Ammonium together
in the Dafe according to Herodotus' testimony, and the Ammonians, ge:
mifchte Goloniften from both peoples, also spoke a ge:
misused language. The claims of those of Meroe on
older education but undermines their higher position at the
major public street of all cultural heritage, as well as the striking
(end agreement in the characters of the inscriptions of the older
decorated Indian temples with Ethiopian characters,
and the just so determined Ethiopian fphynr-like form of the
images buried there. But the evidence of their own
Traditions find the great monuments that near Bruce at
They have preserved the obelisks with hieroglyphs:
covers, the huge temples, the corridors on both sides with
Dog images, as in Egypt with sphinxes, which are:
len buried images in Atbara, and the rulers who
Sahrtaufende before Christo already won over Egypt and
had claimed for centuries, all this testifies to their
Griftenz, a great, powerful nation in an early time,
and – our source adds in a note
– we would know more about them if the bud) of the
Democritus: De his, quae sunt in Mero& (from which Diogenes
Laertius speaks of in his life) has survived to us."

"17

Even more important for the kinship of Ethiopia and
Egypt is here the testimony of a Bailly (history of
Sternkunde d. Alt. Ir. Volume p. 187.), because he. at the same time the
proves the older age of the Ethiopians. “The Egyptians” – be:
he notes – "we boast of being the oldest nation in the world
and sweep their origins into the mud of the Nile.
Just if you consider the Egyptians as inhabitants of the country
Considering the name, her age will certainly be the same as her age–
other nation are far from equal; therefore
Rather, we must offer their ancestors, the Ethiopians,
In fact, a very ancient people can be found. The country
Ethiopia is located quite high and is extremely fertile, therefore
After that great flood, the water flowed from
in many other areas. The swamps and
Pfüsen soon became habitable, and the country was sooner than many
others, suitable for inhabitation. Egypt, however, which:
ches is much lower, remained uninhabited for a long time:
pure mud hole; for the Ethiopians themselves claimed that
Egypt was initially a mere sea, but the Nile

have gradually brought much land from Ethiopia into the sea:
removed, and filled it completely, so that finally
the banks of the Nile a large land entitanden fey (Diod.
II, p. 339.). But it is also certain for other reasons,
at least in Lower Egypt it has been cultivated
must; because the flooding of the Nile was still
afterwards it was much too big to be separated from the vein:
bau some Nusen could have promised. So the
Ethiopians simply took their superfluous people to Egypt,
and these planters finally became a great nation themselves:

Lucian, who left us his news and—
fallibly gathered from oral traditions and compiled:
claims that the Ethiopians are older than the
Egyptians expressly, and makes the first ones to be ancient Philo—
Jophen than the Lesters. We must note here:
make Lucian the sciences, almost on the same
Judge like us, fleeing, and from one people to another:
He introduces philosophy, and this

2

The Brahmins.

8. 10.
Ethispier
descended

from India.

18

says: “At first I went to the Indians, and I persuaded them,
that they got off their elephants, and my acquaintance—≠
shaft. Then I went to the Aethtopians. From this point of view
I went down to Egypt and taught the priests—
of this country in divine matters (Luc. tract. de Astr.).

The Indian name with which Ethiopia was formerly
been swept away, as well as the Gymnophophits, which were found there
as in India, indicate that these are far.
from each other remote villages a common
must have originated. One also finds in Ethiopia a
Lots of countries and cities whose names begin with the Be:
names of the Indian cities and regions agree

come. (Mem. del' Acad. d. Inscript. TV p. 330.). The:

Its common origin is further evident from the great ancestry–
possibility of the Shierreife of the Egyptians and Indians. One has
indeed this animal circle of the Egyptians, or rather the names–
ung of the twelve animals, as a mere fiction,
of which the ancient Egyptians by no means had any
I find traces, but this suspicion falls away because of his ancestry–
possibility with the imdifchen, completely gone. For example, we only want
a single sign of both animal circles and the Capricorn:
The sinners paint a ram in its place
and a fish, the Egyptians, however, make
two parts into one. This consists of the front
Half of a ram and the rear half of a fi⸗
Chess. Alfo the Egyptians paint the stone floor just like that
we still do in our heavenly places.
Moreover, it is clear from this agreement that the
Images of the Egyptian zodiac later than

the indian must have thought up, or at least modified

the fine; because it would go against the nature of the idea-collection–
menfeßungen, one would assume that one could
a miscarriage produced two fully formed animals;
always prefers to use the individual parts of different, perfect–
my animals, to eat freaks together.

The Red Sea is apparently due to an incursion of
world ocean into the solid land (hist. nature, de Mr. de

“0:

– –

Buffon T. IT, p. 124), and © trabo reports that the sea:
narrow Babel had once been a strong land, and that
Arabia bordered Ethiopia. So also the Aras
originally from Ethiopia.”

Bohlen (alt. Indien U. ©. 139.) also suspects the 8. 11.
Origin of the Arabs from India, namely through the Ethiopians.
He refers to the Periplus, which several peoples
of the coasts, some of which were completely different in language–
ven (Peripl. p. 158.), has noticed. The inhabitants
of Oman and southern Arabia in general, including
to this day Indian Saravans trade with Gu–

'consult (Heeren hift. Werke B. XI. ©. 344), have
still a strikingly Indian education. Philostorgius
(H. Ecel. II, 6.) calls the Sabaeans and Homerites middle
Indians; also Sozom.nus (H. Ecel. II, 24.) and Theodoret
(1, 23.) give them the names: “inner Indians” in the
the external, namely the public and Ethiopian; the
Erembot, under which name Homer already from dark Ge:
rumors the Arabs know (Ddyf. IV, 83.), understand with force—
tes and others at the same time the Ethiopians, Arabs and Arabifche

Indians (see Etymolog. magn. and Hesych. ©. 5.); the Habef:

Synier fogar called themselves Indians (Vales. to Socr. H. Ecel. I,
19. p. 13.) and even more so the South Arabians
often called yellow Indians by the other Arabs
(Kleufers Kalt. Abt.). I, 26.) Even the capital of the Ge
The first was called Pura (in German: city). Arrian de Exped.
Alex. VI, 24.), the third on the perfect coast had in=
various clothing and weapons (Diod, XVII, 105.) ; the islands
Diofkurias, at the mouth of the Arabian Sea, was called
then like jeßl: Diu Zokotara (in Sanffr. Dvipa Sukh atara:
the happy island. The inhabitants of Congo paint themselves
the forehead with Indian badges (Staudlin Archive for Churches:
same. US 156.), the Portuguese found on the African
Pyramid-shaped monuments (Soltau, Gefch: the
Definations I. ©. 235.). Let us take this suggestion:
nor those relationships of direct information, or reflections
tions on this, which are mentioned in the ancient Indian documents on the
| 2*

Maritime trade, and at the same time the shipping of the Indians
in ancient times, and we can also without the
Bailly’s assumption that the Arabs and
Ethiopians, as was probably the case, at sea |
to undertake their emigration from the original state. The
Shipping seems to have been practiced by the Indians for
to have been known to many of the baptisms; for not only
Menu (VII, 157.) already gave a speech about nautical traffic,
also the common name of the ship
in Sanffrit as in Greek, already goes over the doors—
tion of both language groups, and immigration
to such distant islands as Thava, Balt and beyond,
through the ruins of Indian monuments there, and:
further assumption that at least one branch of today's—
Arabs, like the Jews, were formerly Ethiopians, who:

people, as already indicated here, but soon in more detail
The following are shown, even only Colonifts of India a year ago:
were baptized.

After we have spoken of our main plan in favor of the Ura:
about a digression considered essential – because the language:
kinship and spelling from the right to the left
(which the Sinti and Ethiopians did not use)
all the Arabs and Hebrews to the western
tribes without thinking about further origins of both
Nations want to believe, – Let us go to the sweep
inferential evidence for the descent of the Ethiopians from
India, back. If you listen to Euphrates, for Tpricht
He also supported the Ethiopians who were from the Fluffe Ins
dus descended and later also established themselves in Egypt.
Philoftrat, whose testimony in another respect for the
Ethiopians as colonists of India have already been mentioned above (p. 10),
explains itself elsewhere (in the Life of Apollonius,
3te8 book) even more clearly: “There was a time when the Ethio:
Pier, an Indian nation, settled in this area
fkufen, for Ethiopia was then still uninhabited;" and
In the Aten book he repeats this truth only with other
Words: “The Indians are the wisest of mortals,

–

21

Ethiopians find colonists of this people.” Under the English≠
Others agree with this opinion: Robertson in “Investigation–
chungs ůber India” and Crawfor in his work “ůber
India" (London 1788). W. Jones wants to use the confession:
niß that he found completely Ethiopian education in Berar
(Works VI, p. 41.) the view of Herodotus, who the eastern
Ethiopians, who are distinguished from the woolly-haired
the fine Bel, swept to India (HI, 21, 97. VII, 70.):
case, and at the same time confirms the statement of the Megaſthe–
ned, who finds the southern Indians similar to the Ethiopians,
only that they are not so flat and curly, the northern
but agree more with the Egyptians (Strabo p. 475.).
All these judgments are certified by Blumenbach
and Winkelmann's Forfhungen (Blumenb. in Gött. Ma:
gaz. I, ©. 111. Contribution to the Natural Hazard ©. 130.). But fey
We are allowed to examine this subject with the judgment of a German:
free authority, like armies, to end this more brilliantly.
This profound history and antiquity researcher lets
(in the 2nd part of his ideas about politics and trade of the old–

ten world ©. 567.) as follows:

“Even in Egyptian history there are traces of
which lead to further enlightenment. Thebes as well as
Elephantine, the two most important states of Upper Egypt,
In the priests’ own messages they say: “Colonies of
Meroẽ in Ethiopia” (Diod. I, p. 176.) and in Thebes there
the service of Jupiter Ammon, the temple the center
of the state, of which we have proof in and of ourselves.
Elephantine most likely owes its fine origin to the
Nile navigation. It was located at the point from where the Nile flows:
remains navigable without interruption, and where shipping has a different
'Seftalt had to accept because one could use more portable ships
needed more. Memphis, whose location was protected by its dam—
mung fo strange was, is called a colony of Thebes
Giod. I, p. 60.) But also the other cities of Egypt
derived their ancestry from Ethiopia, from which they are known as Ko:
lonia, and in their religion as in their
directions of which the evidence was found (Died. I, p. 175.). So

The Nefultat is that the tribe that lived in Meroe
ruled — whether he was a native or an immigrant:
ter Stamm feyn”), also by settlements first to
Upper Egypt spread the word that these very settlements were
their prosperity the mothers of others became, and by
followed the course of the river, gradually a series of Ko:
Ionia in the Nile valley were founded, which according to the usual
customs of the ancient world originally independent of each other
which were, and thus formed just so many small states.”
And in the “Addendums” (to the 3rd edition of “Ideas” ©.
405.) the same author who here mentions the Ethiopians and
Egyptians were eager to present the evidence as a people
even further by combining both, as indicated here so often:
been transferred from India, because, he notes: “Many and
strange similarities, especially physical, in the color
and in the shape of the head, offer in comparisons

∗) Although it is clear from private monuments, there is a tribe
\- was light in color, so it is difficult to mistake it for a native tribe
to hold. Was he from Yemen or India? The Gang
of trade makes one or the other likely, and perhaps
can a more accurate comparison of the ancient monuments to Eiephante and
Galfette with the Egyptians lead to further clashes. Through the
Communication from the court. Blumenbacd; I have two drawings by Kŏ—

from those Indian monuments before me, one from the collection—
representation of the Knight Toweley of three heads from Elephante, the other from
the Perfume Museum from a pagoda near Bombay. One recognizes
in the latter (if the profile is damaged)
Hair, not woolly hair like that of the Negroes. The three heads of the first ha≠
but have a very peculiar character. For the Indian ab-
Incidentally, there also appears to be an explicit message that
Spnecellus and Eufebius that under the king me:
Nophis a colony migrated from India to Egypt
fen, to speak so far that one can see from it how migrations of the
were not unusual at all, and had also happened before
have opportunities. Incidentally, it is not strange that when in Egypt:
pten in earlier times there were trunks of light color, these later darker
They took on the color of the climate, as one would expect from fo bie:
ten Arab tribes of those areas, which are almost black, whether:
The Arabs already belong to the white human race.

j Hecren.

——— —

of the facial features. From the collection of Hofrat Blu:
menbach lies the skull of an Egyptian mummy, and a
Indians from Bengal before me. You can't find anything more similar
in terms of the form and structure of the solid parts."

The author of this document believes that
the paths taken, the actual homeland of the Hebrews
happy to have found out and hopes the honored Lofer of
the correctness of his assumption, through. the. anticipated
Evidence to have convinced. If in the following
Chapters of this text also include the political, religious
and linguistic affinity of the Egyptians and Hebrews, about
Egyptians and Indians, "like the Indians and Hebrews, Darges
than will be, so any further doubt against the paragraph
Five of the Hebrews from India, raised fine. One must
but think of emigrating Indians who are in the
early times began in the still uninhabited Ethiopia:
fiddled, from there sent colonels to Egypt, until
under the ambitious priest Osarsiph (Moses),
a part of the national body, and through a weak
Modification, but not complete redesign of its
political and religious statutes apparently a new
people became.

Since Egypt suffered more than
India suffered, and the literature of that people only went in:

fragments before us, we are forced to always
to maintain demand among the Indians when language, literature—
tur and civic institutions of Egypt the spirit of research
stimulate ; ; because the few, through citations of the churches:
fathers and Greek secular priests and preserved remains
Egyptian language and political constitution, the near
Relationship between the two nations impossible to denounce. Consider
but one can also see the similarities perceived by Heeren et al.—
ity in the combat formation of the Indians and Egyptians, fo if
the descent of one people from another, up to the
Evidence proved; and we apply this conclusion to the
Hebrews, whose Egyptian military formation, as above
been indicated, has been preserved to our time – has, fo

we receive the Nefultat that Indians, Egyptians and Hebrews
Originally a people, and we only have the
To inquire into evidence that vindicates India’s honor
to be called the mother state of the others, and which
will form the content of the next chapter.

Finally, we are left with just a few words of
to remember the many ancestors who have contributed to this—
fen, the original descent from India, among the He
burn even more fiercely than with the Egyptians, to extinguish. It
It is to be assumed that only after the Sfraelites
Egypt, and in the deserts of Arabia a
led a nomadic life and also became neighbors of the Syrians,
language and. Eultus completely different from the Egyptian
was, on Iſrael’s language and customs the influence of these new
neighbors could not be avoided. The old Ethiopian idiom
was completely lost among later generations, and only
few sounds in the Hebrew language still remind us)
to the Egyptian, or rather to the Indian origin,
in that the headpiece might be a variety of the Sanffrit.
In any case, the Hebrew writings resemble the headpiece,
and Sanffrit more than the Arabic.

The religious opinions and doctrines which the Indians
from their mother country via Ethiopia to Egypt:
ten, could easily be made with minor modifications for a long time
among the Sfraelites, although the original:
ideas which belong to the religious or mythical systems
the creation was given, were ready to disappear; whatever
This can be explained by the fact that the holy books are only for the
need the priest's fascia to land open, the lower gap, to
which ,the Sfraelites, as from their political point of view, were very harassed,
ten location in Egypt one can probably fly, belong to—

ten, was prevented from knowing it, as
The Sudras in India are expelled from the life of the Vedas.
fen find; and that the Indian poison also in Egypt
The power has long been proven. The gentle criticism
sources which are infallibly recorded in the sacred books of the Egyptians
found in abundance, and in the Egyptian priests:

archives from which Moses was known
created, they were certainly not communicated to the people by him,
since this was contrary to his wishes; and since he himself
hardly anything, or at least only a few, was recorded,
and this only continued as a tradition among Iſrael, so the
changing influence of the Arabs, Philistines and Babylonians in
ben ftets the customs and religious cult of their neighbors
aping Hebrews much of it.

First section.

India as the oldest state in the Orient, through more—
proved by numerous testimonies.

§. 1. Without the descent of humans from a pair with

India is the
Ange

our orthodox theologians as – indisputable truth ":

atter anatis/ increase, the author of this writing dares at least

ſic peoples≠
'ischaften,

to express the presumption that the origin of the nobler.
Menfhenrage, in contrast to the Negroes and the copper—
colored inhabitants of the so-called New World*), nowhere
than in – India, from where emigration to
the rest of Africa and even to Europe – because in a
folding Clima Fonte the manfch not reach the Dafeyn,
because nature gave him fine covering against the cold
has also finely relocated from the original area fine

Entrepreneurship in an inhospitable, human-friendly place:
animal, and accustomed him to the enjoyment of diligence,
while only in India animal food, at least
is avoided by the Brahmins – moderately Phoenician and
Greek Golonia to the southern provinces below
world, while Kalmyk swarms over the
Urals, through Russia, Poland and Hungary to the east
and northern Europe, are thought of as Fönnen. The
Buddhism, a branch of the Indian religious system, which
cher in Japan, China, Tibet and under the Mongols⸗

∗) Not the hot climate, but the one between the skin FR Epi⸗
dermis, which resembles the wool–
hair is peculiar to the Negro, he owes the blackness of his skin.
But the beardlessness of the American savages also points to several
I am the ancestor of the human race.

– – – – –

ſhowing is, suggests emigrants from the sect of the Wise–
ten close – as is well known, the Buddha of the Indians, whose
Worship originally in Bengal, the Xaka
Japanese, the Samanokodom of the Peguans, the Gau–
Tama of the Siamese, Fo of the Chinese, Jagja–
muni the Kalmucks, the Jlagun Tǒgǒſůkßan the Mon–
golen, none other than Vishnu in his ninth in–
carnation – fo. like Persia and Egypt through Shivat
must have been cultivated first, which assumptions
When comparing the linguistic affinity and
the religious cult of these tribes involuntarily surrendered–
must be, and how all this in the course of this treatise
should be demonstrated in more detail. That all Asian

Peoples got their myths and religious concepts from Indian sources⸗

created, but India has not borrowed anything from others
can, their innate aversion to all things guarantees this–
rural and adherence to the old, whereby they, of so many
overcome by foreign conquerors, yet still retained their independence–
were able to preserve their identity and nationality.

“One should not be surprised,” says Kleuker
(in f. bramahnifihen religious system p. 186.) – “that the
Indians – a name that encompasses so many peoples who
in body and soul just as unequal as the vast–
the countries they inhabit, in reference to Elima, Be:
creation and natural events differ – that
so the Indians to their old faith, their ancestral Mei:
traditions and customs have remained so faithful that in
Taken as a whole, no more deviations from it than
after extensive comparisons of the best-old news
with what is still happening now, has really happened; –
that the same deities, the same holy teachings and
need, what they did thousands of years ago, to give them
noc) now find it just as holy and venerable as if it were the:
they had behaved recently, and they were nothing
seem to fear more than what is caused by old
Institution, statutes and pictorial representation sanctified ift, from:
A phenomenon that in Nüdficht is spreading to other countries:

4.2%
Keeping the
Indians at the

existing
pelit. and res
lig, Inſtitu–
tions,

28

which would seem strange, even incomprehensible, if one did not
considered that such changes can only be caused by external or
inner primal forces were brought forth, the effects of which In–
but never experienced it to the same extent as other peoples.
Such changes occur either violently:
fame information from outside, through languages, religions
regions, customs and habits (fi) change, through each other
displaced advertise or merge into each other and together:
melt, or conveys a living driving force of the
human poison, which, when it comes to old brews, Mei:
tions and types of fertilization believe that
himself and his own needs stimulated – creates new things,
which currently suits him better, and only these new
instead of the old one, so either because one
Old must leave, if not forced by tyranny, fo
but prompted and forced by the circumstances of the time –
or because you want to leave and find them. Most
Changes of this kind have always been caused by violence
Grichütungen from outside causes which Bölfer:, Sprachenz,

Religious and moral changes, or mixtures there
to fich, where the countries: and W people conquerors neither
wanted to blindly command, nor tyrannically oppress forms.
Others, however, who are more voluntarily more through their own
internal operational faculties of the human spirit,
but always requires certain favorable circumstances, after which the
Men were induced and put into the position their
To exercise one's strength through one's own reflection or through:
to gain better knowledge, to explore new paths
to embark on culture and make progress on it.
But with the Indians neither the one nor the other is
have been the case. They have neither the following shocks nor
experienced violent perversions from outside, like the old
Egypt and the West Africa, nor have their Brahmins
They have let themselves get so far that the thought of leaving their old
to change the faith and sacred teachings of their guardians,
could have arisen in them. This was prevented by the
The spirit and mechanism of this religion, as well as its entire

civil institution and the immutability of the various:
those estates or cafts with everything that is indestructible
India is, as it is said, already in ancient times
been invaded by world conquerors, who, however, in the re—
religion and in the customs brought about subtle changes
Here everything is so sanctified and holy that
the thought of change remains far away, and one
neither think nor fan. A reformation would have to
could only come from the priests themselves, but they probably
As for the preservation of their religion
fichert, it is the unconditional belief in the divine origin
of their rules and laws, the believed divinity of their scripture—
documents, their pictures» and Geremontendienst, and the
Violence of the Brahmins, whose privileges, how outrageous
may be fine, but as given by God himself, unconditionally
remain undisturbed. His unconditional belief in the
Divinity of the teachings, practices and customs of this religion
is a fact; however and when it arose, for
It has always been demanded that it be nourished by
‘all those allegorical fables which a rude imagination
'could just as well shock as entertain. Now greens
he relies mainly on the prejudice of antiquity,
the appeal of the fathers and the trust in the Brah—
men who are considered to be just as wise as learned.”

But also Sonnerat (Maturity after Oftindien I, 163.)

testifies that his people are so stubborn about his religion and
fine customs, like the Indians, that their abhorrence of
the customs and habits of other peoples indescribable:
lich free that especially the Brahmins and penitents
insurmountable aversion to everything European,
that the Mongols are very oppressive and tormenting them, and that
yoke of the quieter life which the European facto–
presentations, but much prefer that one probably just
horribly how the Mongols devastated their countries,
commit all imaginable cruelties, with jealous rods
could whip under the yoke of slavery, but never
to the point where they will impregnate their gods, so that

| Missionary ever preached to a Brahmin, but only

some of the most despised people of the lowest class, here!

the misery made them indifferent to their religion,

against a Brahman I will never be able to, through Us

acceptance of the written religion is equal to a parial!
make etc. |

ee Be If we now hear Bergmann, we must, since his

to find reasons even more convincing in our claim that

India as India the ancestral land of all other peoples,

Urland. be strengthened even more. The same expresses itself (in fine

nomadic raids among the Kalmudians, 3rd part ©. 6.)

as follows: “Since the Indians are in a favorable position,

that with the frugal lifestyle of the inhabitants the products of the

abroad, so let's have a good reason–

Why should the Indian people seek other lands?

It is certain: The Indians have an original–

Religious factions, and other parties have more

or less drawn from it. A fan-shaped hy–

Pothefe has made India the cradle of the human race.

Perhaps this mortgage is not available to everyone—

parts, but for Africa and Europe

put forward fine reasons against this opinion. The Ge—

which was the most blessed land on earth, and

favored by its location, its climate and its products, the

eriien people born from the hands of nature

Food and sustenance from this area was

presumably the residence of the first inhabitants of Afien. The

the earlier centuries to the devastation of Africa and Europe—

from the Far East emerging tribes

feem through the example of other migrations that took place in the—

originated in the same area, causing their devastating campaigns

to have been allowed to. If these tribes of one of the

others, the outermost ones were allowed to leave the banks

of the Indian Sea. A lot of folk tradition—

which represent the origin of European and Asian peoples—

ker in eastern regions of Asia, agree here⸗

with. This claim has the greatest weight

|

sl

by the affinity of the languages, which are spoken by the outside:
fi regions of India to the most distant countries of Europe:
ropas remains unmistakable. Thus, the list of
Words of Sanfkrit (the Indian script: and scholars

language), which Paullinus gives, a lot of expressions,
which with weak or even subtle changes in the be=
five languages have the same meaning. If
If we take all these reasons together, then we must
It is probably obvious that India is the earliest place
the end of the human race.3 But if India
not have been the land that had the first inhabitants—
ner had been missing, so it was definitely one of
those which were populated and cultivated the earliest.
Statements of indiferent ways flash here with previous ones:
Greek writers agree, which the ancient
The Indians are encouraged to rest in idleness
inviting skyline had to be a certain reflection
about transcendental objects. The Indian,
who still fanned fine life prospects, was soon in fine in:
Indian paradise to admire the surrounding nature
furcenen. With this admiration, fid)
Gratitude, and from both feelings - the first
germ of religion, which as if by a heavenly breath
fertilized, quickly develop and quickly reach the neife-
We find very fine evidence in history,
that Indian philosophers left their homeland to
to make the knowledge of foreign countries more attractive, but a
Plenty of evidence that foreign philosophers from India
knowledge with them. Greek philosophy originates
only found when the founders of the Ionian and Pythagorean
Schools in India had collected material for reflection.
The moral and theological principles which are
Perfect and Greek wines, carry the name:
characteristic Brahmanical way of thinking. Both had fih, the
According to Indian philosophy, in thinking about the
divine nature and the origin of evil.
the teachings which Pythagoras brought from India to Crotona

transplanted, belongs to his doctrine of the transmigration of souls.
Some of the syllabaries which the Pythagorean system
to have, as the silence, the prohibition of meat
to enjoy, found their reason in Brahmanical reversals.
Even in the elefant secrets, teachings seemed to
reports that betray Indian origins. Did the Greek—
Chinese philosophy was drawn from Indian sources, so
to sweep this away from the Egyptians even more. Where—
Through Moses alfo fine wisdom, this may my teachers
judge for yourself. I have a dispute about it
to begin, and leave it to the discretion of each

Chain of ideas that I derive from India, more or less:
to extend or to fart. If this indific derivation
may not satisfy everyone, but one will still get my opinion:
construction in challenge to the Mongolian religious system
admit.

—. 4 The Mongols, as they say, have their re—
nr on figion directly from Zibet, and indirectly from Aennåt—
preserved from kåk. In memory of the original, they have

India. Annataka characters are retained, although nothing

understand more about it than that they can use it in case of need
can. This native language is the — Indian. Mr.
State Councillor Pallas, who first suspected this,
cites al$ reasons why the Tibetan priests left the country
Aennåtkåk to southern Asia, and the Kalmüden us
several other provinces, including Bengal.
These reasons alone would be sufficient, since only India
on the southern side of Tibet, and Bengal the
most important part of India. However, there are still
particularly important reasons for this
assertion. A lot of fart prayer formulas
In the Mongolian archaeological finds, Indian origins are evidently found
fprungs. If we take the foreign prayers that fih in the mon≠
compare the documents found in the golf course with the samples,
Paullinus (Syst. Brahmanicum, Rom. 1790. 40.) of the
Sanffritfchrift has delivered, so there is a certain
Smoothness, which is too striking to be

The mystical syllable Om also plays
plays an important role in the prayers of the Mongols, and
the designation Guru, which is used in the Goh Tschikitu (a
Mongolian religious script), means in India,
after Paullin, a respected clergyman, and after the
Kalmyk explanation a lama. Anyone who wants to know more about
the uniformity of the English and Indian languages
If you want to convince someone, you need the indian lettering,
which in Kleuker's “Abh. über Alterthum und Lit. Afterns
(Thl. 4.) occur, against the ännätkäfich alphabet
which corresponds to the 2nd of the Mongolian news
of the Councillor Pallas attached ifl. However, the indi—
[The alphabets still differ among themselves, so we may
and do not be surprised that this similarity does not extend to all

characters. But the uniformity of the:

Indian and Mongolian religious teachings
us a new reason, the origin of the laid
to be derived from the first.”

Har Bergmann then gives an outline of the

5

Tibetan–Mongolian teaching system, defined content ——
iesen.

ft from original documents, using the Mongolian
News of Pallas is borrowed. Let us think of the

Siamese, so here we also offer evidence for their departure: '

flame to India. From the inscription of a pagoda flies
Chambers (Kleufer's Abh. uber Alterth. Afiens 3rd vol. ©.
25.) on the former community between the Siamese and
the Indians on the Coromandel coast; he further claims,
that between Bali (the scholarly language in Siam) and
the Sanffrit a strikingly close relationship is noticeable
ift, and that the same religious service, which is currently under
The Siamese are said to have once ruled in Dekan
De la Loubare explains (in fine writing)
of Siam): “Que la religion des Siamois vient de ces
Quartiers lä, parce qu'ils ont lude dans un livre, Balic, que
Sommonacadom, qui les Siamois adorent, etoit fils d'un
Roi de l’ile de Ceylone.” But this Sommonacodom ift
the Buddha of the Indians, and in both peoples he is the
5

The Brahmins,

n

34

fourth day of the week is sanctified because it is identical with Hermes

the Egyptian and Mercury ift.

The previous testimonies may be an extract from the 1779
the description of the maturity of the venomous Le Gentil
bejlängen: “In earlier times, Sn reigned in several parts:
serving, especially in Malabar and Ceylon a religion,
which represents the god Bud or Budba, who is known in India.
now only known in name, the subject of
worship. . But this worship has ceased. Only
some families found themselves separated from the rest of the forces and
despised, remained faithful to the worship of the Buddha and mo:
do not recognize the religion of the Brahmins. One thing to note:
It is also a worthy circumstance that one is not far from the city
Pondicherry a granite column of felt beauty:
This statue, about 34 feet high, is up to the hooves:
ten in the sand, and certainly weighs several thousand
Pounds. In shape and size, the Sommonafodom
– the Siamese completely identical, the same shape of the head,
the same fighting moves, the same direction in the arms and
just such ears. The figure of this deity, which certainly
Rande ‘made ift, and which the real deities, the
I was struck by the fact that the current inhabitants are in no way equal to
as I was passing through this plain. When they asked me about this
invented a memorable figure, all Zamuler assured that
es Baruth (Buddha) fey, from which nothing more can be made;
fine worship and fine celebrations would have ceased,
Brahmins had taken control of popular beliefs.” In–
Le Gentil about this area in more detail
speaks, he further states that this deity is the Fo of the Chi:
Nefen fey, defien veneration, as they once reported
India has joined them. In fact, the Be says:
name Po, which the Siamese sometimes give to their Buddha
give to submit to this opinion. But if)
Buddhism from the religious system of the
Brahmins are very different, and formerly in several
countries of India, as Le Gentil
assured that the basic teachings of both are the same.

However, Buddha is an important
Perfon, and until now he has not stopped giving them an ideal
of wisdom and holy teaching; and he does not
is one of the main deities of the Brahmins, and fine
outside the Gultus, so you don't need to sweep it in advance,
that the Brahmins ever drove him out of fine temples
have; because the main temple had, according to its character, many
never in India. That formerly fine worship was more important
wefen, and the Siamese still make a lot of it
can be explained by the fact that he is an embodiment (In–

carnation) of the Indian god Vishnu comes to earth:
trained to teach religion and science—
But since according to the Indian myth system during the
fourth or fourth world age in which we currently live,
such embodiments of Wifhnu no longer occur
feyn follen — because: this age to zealous and inventive
if, as one worthy of such a blessing from heaven,
There were two baptisms for which this world age lasts,
sufficient to increase the worship of the Buddha
feints to. run. In the same way, one can still
The veneration of these in Stam can be explained by the fact that those
which as new cultivators of those countries, the religion of
Buddha at a time when they were in the country of
which they went out, was still valid.

“The Lamaic religion in Tibet is the same as the 5th and 6th.
Brahmanſchen" (considered Kleufer in f. Additions to the afiat. From the ve—
Aterth. Vol. I. ©. 462.) Both have the same basic teachings "and.
of incarnations, rebirths, etc.
the same myths, the same sacred symbols and the same
symbolic poison, except that the priesthood and the hier⸗
archy has reached a height and sole rule here, where—
to which the Indian Brahmins could never rise or
wanted. These lives remained more in a collegial
Conditions, but the first Lha) which from India:

∗) Swept together with the Indian syllable mah' (big) means the
great Cha (called Fo by ben Chinefen) who lived 1026 years before Chrifti
Born (in weldyes — the Japanese call their Xaca or Sakha Bhudda

3∗

went, rose to a personal incarnation, or to a—
a god-priest — Bnddha is usually under this cha:
racter worshipped — and by claiming this right of incarnation for
made his successors hereditary, that difference arose between—
of the Brahman and Ihamaſic hierarchy.
Insofar as the Brahmins have a nobility higher than the
royal ift, and their pronouncements take precedence over the royals,
They are similar to the Lhamas, only they do not want to be like them
incarnated Brahma's, but only the interpreters. The
Lhama's, on the other hand, differ from the Brahma—
by not being concerned with worldly things:
which the Brahmins are happy to give away because they
They have wives and children. They live unmarried and
own hamathums, whose rejecters for their needs—
long-term care.” |

8.7. That the Chinese as a branch of the Indian primitive people
– are considered, many scholars have put beyond doubt.
In particular, W Jones (in the first volume of the Asian
(Subsequently) has proven this truth. He refers to the one–
his treatise on the statement of the Brahmins that
the Dſhinas (so they are called in Sanffrit) Indians
were from the Kifchetri or warriors' party, which had the privileges
left their tribes, in various parties at
Northeast of Bengal, north and west
forgot the religion and customs of their ancestors, and
several principalities were established; these were subsequently incorporated into
Plains and valleys that are now united. Doc
we hear Jones' opinion, which is a refusal of his own
Research emerged. |
Sn the Sanffritgefessen about civil and religious
Duties attributed to the menu and their enormous:
We will soon have the opportunity to prove its antiquity–
Jones found the following fine statement for the Abs

Samanokhodom sweep) in a part of India as incarnated
Sott born of a virgin feyn foll. Diefer referred to when he came to
die, another body and so on until the next big one"
Lama of civet, in which the first La or Eha still lives.

37

Collection of Chinese from India, reasonable place: "Many
Families of the military class gradually left the pre–
scriptures of the Vedas and the society of the Brahmins, and
lived in a disgraced state, just like the inhabitants of
Javana, Zichina, Saca, etc. A comprehensive explanation
This text would be superfluous here, and it is only the following:
something to note. Since this Indian writer is a very
old vessel giver, and his testimony, without fencing:
If the question is not suspicious, the question can be easily answered:
when you first know that the word Tſchina, China
or Sina means: "The learned Pandits among the Bra:
mines unanimously convinced me" – Mr. Jones adds:
to – "the Tſchinas of the menu would have been in a ſchǒ–
nen edge, on the north side of Gaur and on the east side
of Nepal, they would have been long-time enemies
They were artists who themselves created Chinese images of gods:
which apparently refers to the oldest religion in India
before Buddha himself could attain this. For the support
my opinion, which I consider the result of long and
I only need to provide more precise underpasses as
For example, Amita with an accent on the
first syllable in Sanffrif means immeasurable, and the
Residents of Bengal pronounce e8 Dmito. But when the

Religion of Buddha, Maja's son, from India to
Sina (China) Fam, the inhabitants of this country called him,
that pronouncing the name of their new god is not in
Stande were, Foe the son of Moje and shared his
Nickname Dmito in three syllables, O-mi-to. With these three
Syllables connected them with certain ideas peculiar to them, and
They expressed this in writing using three different symbols.
Already from this example we can judge whether a
Comparison of their language with the dialects of other nations
to reach a definite conclusion regarding their origin
lead Eann. But the case cited here gives me a
'analogical reason. It is as follows: the Buddha of the In-
This is undoubtedly the origin of the Chinese, but also their tribe:
father is called by them Fo-hi, of which the second syllable

a sacrifice. Now, according to the Puranas (a
Genus of sacred books of the Indians) of the progenitor desjeni:
warrior tribe, which they call Tschandravanſa, fine
other as Buddha or the genius of the planet Mercury,
from whom Prince Druhja descended in the fifth degree.
This brought his father Jajati into poverty.
part of India, with this curse: “May your
descendants not8 from the Vedas (the most distinguished
religious script of the Indians)!” The modern Chinese
could not pronounce the name of the exiled prince.
Now I do not dare to assume that the last
Syllable of her name has been transformed into Yao (fei, Doc)
I just want to note this: Yao was the fifth descendant
of Fohi, or at least the fifth mortal in the first Fai-
dynasty. Furthermore, all Chinese hold the entire
story of him as poetic and fabulous; then Yao's
Father, Tico the first prince, like the Indian King Jajati
who took several wives, finally Foht appeared, the head
of their tribe (the Chinese also call this) in a far
province, and his court in the Birk Tſchin
where the roamers mentioned by Menu also
should have swept away. But in these parables there is still the following-
' gender circumstances strange. Premare (in |. Zractat about
the mythology of the Chinefen) names the mother of Fohi, the
Daughter of Heaven with the nickname: Flowers lie:
bend. ABS this nymph on the shore of a lake of the same name
river, she suddenly found herself surrounded by a re-
surrounded by a bow, soon after she became pregnant, and
‘at the end of the twelfth year, she gave birth to a son:
the one as shining as the felbit, who has the title Sui, Star
of the Sahr. In the mythological system of the sinners
was the nymph Nahini, ruler of the fourth moon:
gion, the noble lover of Soma or the Moon,

She was also nicknamed Gumudanajaca (meaning joy
on a kind of water flower that blooms at night). Her
common child was Buddha, Negent of the planet
Mercury, and from the mother of his parents also Rauhinja

and
and Saumja. Pramare also wants to
God recognizes the Zupiter; but such an exact likeness–
The possibility of two cables would not have been expected, and for
My intention is that it is sufficient that they have a family-like–
The god Buddha, the in–
dier, married Jla, whose father in a wonderful
Ark was saved from a general flood of water. Now
But the Chinese, like the Indians, believe that the earth is
completely covered with water. This is what they describe in their
authentic books with the following words: The water flowed
everywhere, then it swept itself and separated the older age of
Menichen from the younger." Whether the division of time,
from which her poetic story begins, the appearance of the
Fohi on the mountains of Tfchin, or whether the great
Flooding in the government of Yao fich only_on the
lower Diftricte fine Meiches simply engraved, this has The
inficient Annaliften in an unknowing way among themselves
thrown." |

We also find that the inhabitants of China
ancient system of ceremonies and superstitious opinions
which had a similarity to the Indian religious services–
shows. Le Gentil noticed a great similarity between
the funeral customs of the Chinefen and the Sraddha of the
Sndierz and Bailly conclude a scholarly investigation with
–the words: "Even the simple and tame Chinese–
These fables contain a reference to the ancient Indian
History and a brief outline of the early ages of In:
Since the Bauddhas were really Indians,
One can imagine that many of the traditions practiced in their country:
monies to China. They also, like the Andians,
the remarkable period of 432,000: Sahren and the Cycle
of 60 years, and the preference for the mystical number 9, fer–
Their fasting and feast days are similar, especially on Sundays–
nenwenden and equinoxes, also their exequinos exist
from rice and fruits that represent the manes of their ancestor–
They also have joint responsibility for the
Aversion to red objects, which the Indians so far

rub that self-menu by allowing a Brahmin
To trade if he cannot find any other means of subsistence,
but forbids him with red cloths, they now celebrate from
Linen or wool or made of silk.
All circumstances indicate that Chinese and Indian
were originally one people, but because they had been together for several years:
found separately, so they have only a few strong features
retain traits of their kinship.' ∗)
—— Let us now turn to the Japanese, they report
van, Kampfer and Titſing (whose many years of stay under
makes them appear to this people as credible witnesses), that
The Sapans consider it an insult if one
originates from the Chinese, to whom they are attributed in several
mechanical arts superior. However, deny
if you do not find a branch from the same old trunk,
from which the Chinese were tempted. Here one thing must not be overlooked
That the Indian images of gods already in the earliest
times were worshipped in Sapan; and among the worshipped
We find Gößen, near fighter, even before the introduction
of the Buddha (in Japan under the name Sacja or
Xaca) many of those who are seen daily in the
Temples of Bengal, especially the goddess with
many poor people, which represents the natural forces, and in
Iſis in Egypt, called Iſi in Bengal. Her image,
as it delivers fighters, all Brahmins fanned,
Jones showed it, and remembered each other with joy and
Inflame. Are the Chinese also very
different, both in their native dialect and in their
external customs and perhaps also in their mental powers, fo.
This can be explained by the enormous period of time which
between the present and that period when this people—
swarms of ferrous metals, which we find here according to their geographical location
from the great Indian tribe to which they belonged
originally belonged to, had separated.

∗) The Hypothesis of De Guignes at Shinefer to Colonists Egypt—
tense, Paw has firgreich refuted.

Finally, we refer to the testimony of a
Crawford's more recent works (Journal of the Inquisition
to the courts of Siam and Cochin-China ©. 523.) wel:
He noticed that the human races that inhabited the vast
inhabiting the lands from Bengal to China, their DBers
wall can be seen at first glance. The
Dialects of these nations have a similarity with each other—
They have in common the structure and the idiom.

borrowed a lot from each other, but seem to be from one:
different from each other. The languages from which
their most words come from, find the long-extinct
Sanfkrit and Bali. That these peoples all have one fa:
family must have been originally, it is clear from their common-
Physical dissimilarity with all other African races
They have the same physical structure; their languages
are completely consistent with each other in structure and idiom;
and their customs, habits and traditions are the same.
This parallel can be extended even further, because
their religious forms show hardly a shadow of difference:
difference; they also have the same laws, the same political and
civilist inftitutions. Buddha worship, everyone
these nations united with one bond, let us therefore, as fehon
As mentioned above, a party from the sect of
Vishnu – the ninth incarnation of Buddha –
[close, which was displaced by the Brahmins, as
Rhode (in f. Works: “On the Religious Education of the Hindus”
1. 8). ©. 365.) presumed; and if the Dechinas in old
In Indian legends, Afuras and Rakshasas became mythical-
represent the free and evil spirits, if it comes from this to the
Distance. to close the period in which those from:
migrations occurred. The Brah had these names:
maverehren or Suras (sun children) given to the dſhinas,
to be called Auras (moon finders) that guide Brahma (the
Sun) as the highest deity, but these
property transferred to Vishnu (the air).
Because this is hostile to the religion of the Brahmins:
overflowing, so it was said of the Afuras that they were the gods

–
announced the war. The myth commemorates them in
Ramayana, one of the oldest Indian heroic poems, on the frů-
heſten; the legend of their fight is more embellished
in the Mahabharat (Aſiat. Originalſchr. BJ ©. 321.) and
told in the Bhagavat (Aſ. Orig. BJS 126.). It is
but it is clear, says Rhode, that that myth is only allegorical
Clothing of a historical material that reflects the spiritual
and religious education of the ancestors of two peoples,

which initially started as two families, of two sisters and
descended from one father, and presented living side by side-

ſts, as virtuous but also as domineering-
ſcribed, thereby becoming divided and enemies.

I % Must now India, as the mother country of so many Asian-
ax ancient peoples, irrefutably a higher "age than
for India's those are to be landed, I find the reasons for this

– highest antiquity even more convincing when one considers the original–
leap in his language; and the hitherto known–
treasures of fine literature, the remains of fine temples–

buildings, etc., with a critical eye. To determine the age

To prove the Sanfkrit language we must not first rely on

the statements of the Brahmins, who supported the invention

of the Sanffritä to their god Iſhwara, who was already
the creation of the world has spoken this language,

we listen to the judgments of a W. Jones, who, by

he gave it a more wonderful construction than the Greek and
(Ateinian language, and the finer education

of Sanffrit, at the same time also noted that in the
Roots of verbs and their grammatical forms–

men a closer relationship with the two mentioned
Idioms betrays, than mere chance could have caused,

alfo refers to the older age of the Sanfkrit. ∗

we note Halhed's (in the preface to his Gram–

matics of pure Bengali) expressed opinion,

which states that Sanskrit is the ancestor of all languages

and dialects from the Persian Gulf to the seas

from China, which is evident from the fact that in Perſi–

ſic, Greek and ſ. we find Sanſcritıc words,

and precisely those that form the first basic material of every language
make up; let us also consider that the Zend, Pali and
Prakrit language, which all like Sanstrit – long
extinct idioms only as scholarly language in each–

continue in some countries, as studies have shown,
are only different dialects of Sanskrit, and therefore one—
linguists to consider this idiom as the original language
to spend, and let us remember that, as the name suggests—
shows that Sanskrit is the most developed dialect, and in
all forms are developed in him, which in spirit and being
the original language were possible at all, we are authorized
the Sanskrit, if not for the Urforache then with Cole:
broofe (Asiat. Res. Vol: VII. p. 200.) at least for the
eldest daughter of a long-lost original language
to keep, which gradually in different climates fich s =
changed. ARE
A no less important testimony to the great age of literature.
of Sanffrit, and consequently for the age of the person speaking
Bolfes itself, the writings written in this idiom -
ten, which actually bear the stamp of high antiquity.
In a critique of the Vedas, the
Golebroofe (Asiat. Res. VII. 378.), he:
It is clear that this voluminous body cannot be completed in one time:
old entities. There are numerous prayers that are found in
several Beda'3, such as the holy Hayatri, who
teaches the unity of God, furthermore the hymn Peruſpaſucta, which
doubt that they were written at a time when the language
he already had the refinement with which he was in the epi:
Shen poems of the Indians invented, hence the Canon
was closed at this time. Also found in the young:
There is a legend in many books that after a millennium a
Innovation has been made with the Vedas, the teachings
wrapped in Mofteries, and finally completely withdrawn from the laity
been that the priests invented a lot of ceremonies
and who wanted to find everything in the Vedas that
Smagination and SIntereffe gave them (Holwels Nach:
(see p. 187). But it is also the time of the emergence

—

these books and the collection of them into a whole:
zen cannot be determined, but there are still some reasons
which do not doubt the great age of the same, because
once the immeasurable building of the Indian Res
religion on the Vedas and could not teach this doctrine without the same
not developed to the extent that we already
Alexander's time. The Vedas also find the source
of Indian literature. The epic mentions their

and has processed its myths. Legal works refer
fih on fie, philosophers built systems on fie, grammas
tifer and lericographers ‘take their rules and evidence
from them. The bells of the festival days, which are in a
– Type of calendar found in the Vedas, interpret aftro:
nomifh to a high time. In the original
Hymns finally find additions or changes impossible,
because syllables and words in the same through) Maforethen ge:
pays find, and in the rhythmic parts anyway by
the meter must be kept. Register, almost of the same
Ages indicate the content of each Veda, and commons–
Tare, who have their gloves again, read the text:
the Gorruptel; and the copies of the Vedas all over India
widespread, so interpolations should be easy to detect
However, fi) found only in the Upanishads (Kom:
mentare of the Vedas) suspicious passages (As. Res. VIII. 494.)
These reasons for the authenticity and age of the
Veda's leads planks (in f. ancient India I. ©. 131.) with
his peculiar Fritifchen Scharffinne; but also
He touches on this topic again in another place:
to which he remarks: “the fifth miserable argumentum a silen–
tio may and must be applied where important and in
life deeply affecting subjects are concealed, as
which were already common in India long before Alexander's invafion
Widow burnings and the religion of Buddha'.
find in the book menu's – the nad) Jones fine
current form at least three millennia ago he:
had to hold (©. U. Alterth. B. 1. ©. 418. the
German translation) – not thought of, and in the epic poems:

– –

poets are also unknown, because the women are drawn into
the loneliness back, or still live in the family–
lie. The law book, to which the epic always refers,
There should have been regulations about this because
widows speak; and yet these sacrifices were to Alexander's
Time has long been underway with all the details that the
Puranas discuss this. The ancient Indian constitution,
as the Greeks describe it, as if they were from Menu's mouth
created, arranged entirely according to this God. The
Hierarchy had long been established at that time, the ranks were
known by their names and reports, as the smell
entered India'; and so the epic and menu go

This time will certainly last. – An important point is
also the Buddha's teachings. Menu does not recognize them, although Feßeri=
fhe scriptures are mentioned. The Bhagavad Gita, which
the then systems of philosophy, knows through–
from nothing of that of Gautama (Buddha or Sammanos
fodom) the ninth incarnation of the god Wifchnu, fon:
but only deals with the eighth incarnation (Krifchna)
and on the contrary, Buddhism flows from the teaching
the Sanffrit:Philosophy presented in the Bhagavad Gita
Now almost all the information in the Buddhist texts goes
as long as they may be together, at least to the tenth
pre-Christian century as the starting point of their teaching.
– Finally, it has often been pointed out that the allego:
rical art or representation of the images of gods according to meaning
men in forms that deviate from human form
a product of the epic. But according to these symbolic
All gods and heroes appear ready in their forms
in the ancient rock temples of India, and such as the tabula
Iliaca first the story of the Trojan War according to Homer
These monuments also refer to the
Wars described in the epic Ramayana. They take place with
their still unread verses, the silent witnesses
for a high primeval time, when fine legends have more of their origins:
fleeing, and the hard stone is already weathered.

8. 11,

Testimony of the
building permit,

46

The following information shows the great age of the in–
the literature is plentiful, and the evidence of
Origin of our claim for the antiquity of the indi:
No less sensible to their people. The Indian architectural ideas–
painters, speaking guarantors of the former greatness of this nation,
appear everywhere as vital forces of duration and endurance and
The most magnificent among them are those under the
The so-called rock temples located on the earth. – Beltheim
(about the Onyrberge p. 49.) rightly says: “Centuries
great culture had to precede the Indian monuments,
because of the risk and size of the company, the Mo:
numente of the Egyptians far exceed,' and Stiegliz (Geld.
d. Bauf. ©. 46.80.) expresses that all building art is above:
main preceded. Bohlen (alt. Snd. II. ©. 45. 99.) bes
notes: “The type of stone in the caves is among the hardest,
and yet much has already weathered.” And on another

At this point he exclaims: “How much we vanish compared to those giants–
built the ancient people's cities of India, which were
the times of Akber, the great facilities now also
shatter, shrink more and more and the pygmy narrowness–
age of today's nation. Instead of the grave–
nits and marble, clay and wood are everywhere on the
taken its place.” Also Sonnerat (Reife nad Oftindien 1.
©. 182. uf) flickers into this zone. "The Temple of the fie:
called pagodas, between Pondichery and Sadras –
presumably – must be one of the oldest on the coast Koro:
almond feyn, because built close to the shore of the sea, the
Waves reach up to the first floor. But also, the
The Schalembron Pagoda bears the stamp of great antiquity.
The inscriptions on it, from which one can determine the era of their
edification could have been completely lost, and
the remaining readable characters now seem completely useless)
bar, because they come from a language that already exists in the
Melt has lost.” Heeren (in f. Additions to the ideas
and ff. p. 36.) also draws our attention to the fact that
we can see from the Indian monuments the antiquity of the Na:
tion can be concluded most clearly when he asks: “Your beginning

both the completed execution and the nature of the art
work itself teaches that a long series of years have led to:
heard to make them. The type of rock in which
the temples are dug in, the clay=porphyry ∗) is one of the
hardened, and could only with the help of that famous
thick steel: called Wu, which
was famous in antiquity for its excellence. Is it
It is incredible that the idea of such an undertaking
should have been lost, it would not have been in ancient times
carried out? Nature has also left traces of him:
of ancient times. Some of the ideas
on the walls of these signs are so weathered that the
yet to be discovered; and what a series of centuries had to
with such a hard type of stone would be necessary? Finally
The style that is used in most of these art works
to vouch for her old age. His
Character it with great perfection yet high simplicity.

The most remarkable of these rock temples are those of El:
Lora, Saljette and Elephante. The age of the Grot–
ten to Ellora ∗∗) is no longer on a historical scale
The Brahmins trace their origins to the
Back to the fables. Only from them can one still form a guess–
The following circumstances guarantee your high:
ancient times:

– –

I can say this with certainty because I have a sample of it
the Blumenbach collection together with the Wutz sample,
and the first instrument made from it in London, a spring-⸗
meffer. Deeren.

∗+) A rocky mountain range in the shape of a horseshoe is used, deffen
both ends are half a mile apart; in this rock⸗
mountains a series of caves, often three stories high,
sometimes in connection with each other, sometimes again through interstices
in which, however, many smaller grottos can be found. Old, what
the origin of the building in size, splendor and decorations above the earth,
Here you can also see underground, courtyards, stairs, bridges , 8a:
columns, colonnades, obelisks, colophons, etc.

Armies.

48

First, carry everything in the grottos » facilities clean
indifchen character. Nothing foreign, neither in mythology:
gy, not in the future, ift to perceive it. You find
alfo from times when the nation still had foreign people in it:
from the country. But a sequence of stages seems to be
When in the temple grottoes
Saljette and Elephante Everything simple and the sculpture
appears in her childhood, but in the main theme:
pel of Ellora Wealth and variety of Darftel:
tions as well as the completion of the architectural forms,
like the sculptures, the highest flower of Indian art.
It must have taken centuries to create those wonders-
to complete the project, but everything indicates that the Grot:
ten at Ellora are nevertheless younger than those at Elephante
and salſette.

Secondly, in the last-mentioned fur caves the
Shiva: Eultus was said to have been ruling. Besides these, however,
also that Buddha. They must therefore be from times
where the Buddha worshippers have not yet been driven out of India
The Ellora complex, however, reveals nothing more
from the Buddha service. But this much is certain: in this
Periods the two still existing sects of Vishnu

and Shiva fihon were divided and next to each other:
found what was found at the caves of Elephante and Salfette
may still doubt. Thus, the younger
Age of the caves at Ellora proven.

Thirdly, for their later age, the
the objects displayed on the walls from the two large.
Indian heroic poems Mahabharata and Ramayana.

Fourthly, the caves of Ellora contain
Inscriptions in Sanffrit, from which it is clear that at that time Diefe
language was still indispensable, so a new reason for her'
high antiquity.” |

Bohlen (alt. Ind. I. 93.) notes that the Brah—
manen the origin of the monuments at Ellora, — which in
Compare to those on Salfette and Elephante, as here:
been interpreted, still not the ancients of India find —

— nn

into the beginning of the fourth world age, where the sky
The architect Wiswakarma built this (As. Res. VI.
p. 391.) But Diefer has his own temple at Elora,
what a good prejudice for the architecture of the people achieves—
gen foll. | Be 0
But the rock temples on Elephante and Sal:
fat an even greater antiquity must be admitted, he:
gives fi) from it, because in the first sculptures and pictures:
throw a temple of Shivens guessed, from the wipe—
nu⸗—Cultus can still be found there, but a fine trace.

The temple grottos on Salfette leave in their denf:
paintings of the same age as those at Elephante—
en, although their hollowing out will require an even longer time
The weathering of many sculptures also
Here are the compelling evidences of centuries that have passed
had to be restored to their current condition.
But the monuments at Elephante differ
by the inscriptions found on its walls.
The alphabet in which they are written has with fine the
many similarities now common on the peninsula, and.
No one has yet discovered the key to this. 4

After we have examined the evidence of linguistic findings, Lite» . 12.
temperature and building capacity for India's old age eo ee
men, we also ask the starfish Diefe ift, ∗
like the art of architecture, was undoubtedly first known in India.
We need not refer to Lucian (in f. Tract. de
Astrology) because we need more reliable and convincing:

to provide evidence for the authenticity of this presumption
in a position to find. Aftronomy is an invention
the Brahmins. Even the Arabs wrote to the Indians
real merits to this science (Robertson's histo-
rical Disquisitions on India p. 113.) Massadi, who conquered India
fucht, speaks of an old observatory with 12 doors:
men (Silvestre de Sacy Not. et Extraits I. p- 9.) and Sul-
Tan Baber knows that Vikramadidya 1584 years ago, alfo
87 years before Christ, and that
the Indians still used their old tablets (Baberd Denkw..

"The Brahmins 4

– – –

p. 138.). The Chinese state with certainty that 440
Years before Christ: Born a mighty astronomer to them:
men fey (Quaxterly Review 1810. p. 293.); and the Arabs
The early beginnings of this science also owe their existence to:
diern, because before the Alma-
When Ptolemy's work was translated into Arabic, the astro-
nomic work, from which Muhamed Ibn Musa later derived the algae-
bra ep itomaſirte, translated from the Indian by Alfazar,
and these tablets, which an Indian prince, Phigar, had calculated≠
who let, the Arab astronomers remained for a long time under the
Name of the great Sindhind, and felt many numbers
from the Arabic word Zaffar, newly borrowed from Hebrew, which
in these languages, to count means to their companion:
follow from the borrowed from India ff. Bohlen alt. India I.
©. 222.5 Before studying Ganffrit literature,
the statements of the Arabs were ignored; nevertheless, he said:
drive that the Brahmins still have the old Zabel:
have, by means of which they calculate the eclipses, and before:
It was known that these figures were in many copies
were hereditary in the hands of those Brahmins who
were considered theophists, and without anthropological knowledge
befier, But we had an obligation to keep the annual calendar
'with fine innumerable astrological small-scale crafts to complete.
One: was witness how quickly and confidently after those
Tables were prepared, and with what contempt the
Braminians looked down on the Europeans, but also
One had witnessed how little even scholars
Stands were: over the vessels of the shimmering sky Nechenz

power to give (As; Res IX, p. 32%) This had to be
lively desire: for those tables, and fie ge
finally got hold of the astronomer Le Gentil, who'
which he reported in the Memoirs in 1784. Gr had only
had to search for the key to it, but then came to the
remarkable results that they go back far beyond our time
went, and the older they got the closer to the truth, that≠
against the younger ones often had to make great gorrestions Le Gentil,

who had gone to Pondichery in 1768 to

al

——

The Opera had to learn the sinful Aftronomians:
tions of the Brahmins were very easy to find. The time was
in the middle of the Klepfydra, a meridian with the shadow—
ten of the Önomon, but only when the sun is in the equator
found, pulled, "and after the same instruments they seemed
to have also built their right-angled pagodas. Nothing:
defloweniger calculated in the presence of Le Gentil a moon
darkness, which differs only by 30 minutes from the most accurate observation—
respect deviated. (Bohlen's Snd. Il. ©. 276.) Le Gentil
also meets (Mem. de FAcad. 1776, p. 111.) that Fine Nation
of antiquity there are many traces of an old anthropology
find, as India, where the only
Shadows would be left. That it is in this science and:
dependent on other nations to great perfection
brought, and often find an accuracy that we cannot
Bailly (Sternk.) believes that the best instruments had an impact.
of Antiquity I, ©. 127.) That the astronomical knowledge
of the Stamefen and other public peoples from the Indians
touch, Montücla predicts; that their aftronomy is not
wrapped in enigmatic allegories, as Sonnerat
claims, but clear and understandable, even easier to grasp
would be more important than any other feature, once the technical terms
become accessible, but are hardly understood by the Pandits (scholars)
more understood, notes Davis (As. Res. II.); that
finally, the Indians had better astronomical rules than
the Greeks had at the time of Ptolemy, claims Cole—
Brooke As. Res. XII, ©. 459.) and especially deserve it
Lestern words shared here to advertise, because we every fundamental

We owe our knowledge of India to him. “We can” &
he says - "conclude with certainty that what the practice—
Concerning the equinoxes, the Indians had a theory,
which, although faulty, was her own, furthermore that she
Knowledge of a uniformly regressive motion:
ten, and that the true calculation of this movement fo
had come much closer than Ptolemy (As. Res. XII,
©. 220.) Whatever we think of the Suriahibdhanta
may, so we have at least the guarantee of a Gitat from -
4*

≠

Aryabhatta to show that the Indians have the quantity of
Precession reached much more accurately than Ptolemy (Ibid. p. 226.)
The sinners had undoubtedly in a very early period
made some advances in astronomy, which led to
regulation of time. Their calendar, as well as the
bourgeois as veligiöfe, were mainly by sun and
Moon. The movements of these stars were attributed to:
carefully observed by them, and with such success that
their observation of the fynodical nevolufions of the moon,
which they paid particular attention to, a far more precise ift than
the Greeks ever achieved.”

Sp far Colebroofe, and the astronomical throws
refute these claims. Your year is a sunny one:
year, consisting of 12 months of 30, 31 and 29 layers.
The astronomical day begins with sunrise and has
not 24, but to be divided individually, 60 hours.
60 minutes. Accordingly, Aryabhatta gives the year as 365
days, 15 hours, 31 minutes and 15 seconds, or
by individual months:

- April has 30 days 55 hours 32 minutes.
at sale 5.1.2 ≠ 12 ≠
——
Jun—— — ≠ 12 ≠
— ≠ 10
Sept. ≠ ———— ≠ 22 ≠
En Te A 54 3 7 ≠
Novbr.: 29 = 830 ——
Dec. 29, 2003:
“Sat ≠ - —— ≠ 16 ≠
Feb — —— ≠ 24 ≠ —
Mar «30 2 20. > 2 and A
365 days 15 hours 31 minutes 15 gel.

and this is precisely how it is still felt today
Gentil, therefore according to our hourly ratio to '363
Zage 6 hours 12 minutes 30 seconds, and therefore only two minus
longer than our astronomers have lived the financial year:

men, namely 365 T. 6 hrs 50 min. (S. Euler doctr.

“

38. –

– – – –

temp. Ind. p. 203.) But 3 minutes longer,
than that of Hippard) and Ptolemy of 365 days, 6 Gt.
9 min. 48 sec. (S. Ideler hist. Investigation of afternoon observation.
d. Alten ©. 109.) These admirable and yet not
Consistent accuracy fully testifies to one's own
calculation, which also means that other Indian astronomers
deviate and only in the sixth and even in the thirds–
(S. Bohlens Ind. I. ©. 283. – 85.)

But there are three more important testimonies for the high
Antiquity of astronomical sciences in India. Hall
find the inventions: 1) of the week, 2) of the zodiac or
Zither maturity and 3) the gift of the MWeltalter, which,
as will now be proven, by the other peoples of Asia
could only be borrowed from the Indians, because all circumstances
to give the Brahmins the honor of the invention..

The short period of feverish days occurs 3.13
also among the Chaldeans, Egyptians and presumably also Be Sn ——
the Persians (cf. Esther I, 10 and the many relationships on ——
the holy seven among this people) as well as among the Ara≠
bern, which began the week on Sunday, and also)
The Greeks did not find this division of time unconceived
feyn. The verses of Aeschylus suggest this:

6 0&uvog Tus Eßdouns Eßdouayeras
Ava Anolloy Eilst.
. (Sept. c. 'Theb. 806.) and Heſiod's:
EBdoun, leoov Yuae,
'EPT. xei 'HMEP.

But now this is also found among the Indians. Seven:
number with all the accompanying circumstances. The seven. in general
plays a role in their myths. a very important pier, where
only to the 7 Rishis, to the 7 tongues of the Agris, to the 7
headed dragon, the 7 mouths of the Ganges, to the 7 rows—
purification hells (Boboons) and especially the 7 Roses of
Surya (Sun) needs to think about. They also arrange the
Mochentage according to our manner, as from the Sonnerat er—
It is strange that in all peoples the age in
order, and deviating from the order of their

Distance that the stars occupy in the sky
follow; a problem which can only be solved by astrology
Orient, and which makes it highly likely that
the union of one nation was made possible. The
As in all antiquity, the false
so-called Ptolemaic Syfiem, the sun nad)
optical illusion, and one began
with the distant Saturn, under the influence of the first
hour of Saturday and the family itself to stand until
after constant repetition the 25th hour, or the first of the
Sundays fell prey to the sun (Sdeler, Handb. d. Chronol. I,
p. 178.) It follows from this arrangement that the
Hebrews, who were averse to all astrology, did not meet
be Fontnten; They only made Saturn's day
Memories of Egyptian Slavery (5. B. Mof. V, 15.)
nationally by establishing the Sabbath, which at the same time
younger age of the Chaldean Cosmogony in Genesis,
which is based on the Institute of the Week, because
the worship of Saturn, to whom she devoted herself for a time—
give (Amos V, 26.) was considered idolatry, because the Egyptians
and Phoenicians regarded him as the protective god of the people.
Stir, as Herodotus assures, the hours of the baby:
(onion about, To can only these with the old Indians in the
Barriers are not allowed to demarcate and arrange
the M-week period, and it is only from a more or less we—
niger simple combination «depend on which of the two
Nations the victory remains. Most remarkable is,
that the Indians travelled in the same way through the hours:
distribution to their weekdays, as Colebrooke
from the Sanffrit writings (As. Res. V, p. 107,
VII, p. 286.) however, so that with Sunday, as one on
religion founded on the service of flirtation is more natural,
nen was, and then that it was not 24 hours, but
60 Muhurtas to the ground, after whose distribution
backward sequence of days. The
This hour is dedicated to the Namayana (I, 60, 10.), as well as to the
ſetbuche Menu's (L, 6#.) known; but while here the bir:

daily day consists of 30 of the same, meaning the astronomical
after 60 hours to 60 minutes, the minutes to 60 seconds≠
den, and it is precisely this number which is responsible for the arrangement of the
Moe some weight in favor of the indie in itself
would like to wear, as they are here for so many years in the time:
division intervenes. In addition, the Ins
Diern the week. Obviously Philostratus does this (in ſ.
Life of Apollonius IN, 41.) even if «5 are fictitious
It happened that a Brahmin gave Apollonius 7 rings
babe, which were associated with the name of the planets,
and of which he daily a different one nad) the name of the
should be worn on the finger every day.

The animal rescue was carried out by Freret and many others
Scholars have long considered it an invention about Egyptians:
But this time too, the Indians must be given a certain honor
be vindicate because the images of the Zodiac, if we
as simple calendar symbols, which refer to the climatic—
[the conditions of the country to which the
owe their origins to India alone. Without a trace—
to the true beginning we start with the three best
clear signs indicating periodic transfer
point out, and were already understood by the ancients. (©.
Ideler on star names p. 196.)

1. The stone is a double figure, half fish, half
Bod. For the Indians, e3 is the dolphin, and is then
with a sea monster dedicated to the god Varuna:
The formation of the outgoing fish tail occurs
at the Matſyavatar of Wifhnu>before, but in order to ascend
of water, the indian sphere
the protoma of a gazelle (instead of the buck sometimes).

2. The waterman pours water from an urn—
from the people: When he administers his office, in Egypt
neither snowfall nor torrential rain is present, so it is already
This is the proof against: the allegedly hypothetical invention of
Zodiacs. After this periodic rain follows in the third
months of the rainy season the complete awakening of the streams, which

\ Y4,
invention
The

3. The fish indicate. In the following month the
Water has run off so far that one can |

4. Rams drive the cattle back to the pasture
ben fann. © — |

9. The bull is the most natural sign that one
Field must be occupied, and by the way the order must be observed):
because after the sheep the cattle give birth in spring.
6. The twins found on the Indian and Egyptian—
sphere of different sexes3. |

7. The cancer is probably incorrect, since the Egyptian
deep, as the indicative image of a sun-bending
Beetle imagined.

8. The lion no longer forms the culmi:
national point of the sun, as after the old sphere, on
which the myths refer to. What allegorical explainers
from the similarity of the name between lion and Wajler
in the ancient Egyptian language, from the lion taming at
the temple of Ofymandias, from the lion as a Nile symbol
still notice, ift fucht, and for the time of which it ji)
deals with five of them.

9. The Virgin, the image of the harvest, refers to

the goddess earth when she gives her gifts.
— 10. The scales with two bowls, tula at the Ins
called diern, on which Yama weighs the deeds, significant bie
aequalitäs in itself, as this image also represents the natural
Signs of the equinoxes ift.

11. The scorpion is an image which also
only refers to India, because at that time there was a
A lot of poisonous insects and diseases, (©. Le
&entil mem. de l'Acad. 1785. p. 449.) Aud)

12. from the shooting wants a fine interpretation on Egypt
fit. |

Only the nation whose climate shows all the signs
may have influenced the zodiac. This is how:
but with Egypt, nor with Perfium the Hal, hence Voss (to
Aratus, verse 281.) who burns for Egypt, at the tide:

man quite embarrassed: "Sihade, dag, when the water-

– –

man in heaven administers his office, in Egypt neither Nile-
swelling nor negation ift, and also the one for Perfien ſtim-
mende Rhode (Zendfage ©. 247.) in the same embarrassment,
to help himself with the empty excuse: “the pictures about
Signs were given to them (?) the meaning of which had
but they got lost (they!) because they were with the flimsy apparitions-
tions of the country do not coincide.” – The Contradictions:
But I find sayings with Egypt far too striking. If:
whose rivers decrease, the Nile flows from summer: Solftitium
until the autumn equinox, said Ichon Diodorus (IT, 36.) and
when other peoples have winter, everything blooms in Egypt
(Athenaeus Deipn. 5. 6.). The vernal equinoxes occur
in Aries. The Nile begins to flow in Cancer
(Manilius VI 748). The flooding lasts until
Mage in the autumn equinox, and the lion Fann no longer
the image of the sun's height. The vein work is just beginning
in November, aljo in Schügen (Pliny XVII. 47), and
First in April the sun is in Taurus, which does not even have harvest
for the fine fans, because the harvest here falls in March, while
under the sign of the Sungfrau the land under Waffer if. On the Nile
"then the whole order is thrown into disarray, and with finer things:
gladly made a change, as if we were the spring night:
equal in the scales and the cancer as winter folftitium
assume, as Dupuis (Origine des cultes p. 406. 457)
assumes that the crow, crab and bull will then
Losing meaning is still a small thing against the uneven:
The age of this position is 14,272 years BC.
Birth took place. Düpuis seems to be feeling dizzy here:
to have pounds, if he, in order to stop, is free of sin-
fluth an inequality in the progression of the equinoxes. hypo-
thefirt, as if the stars had taken you to Menfchenwig in their
eternal order has been shaken. In addition, the
Conjunctur had been ventured according to an Egyptian zodiac,
that of the lying churchman (Oedip. Aegypt. II. p. 164. 206)
first together, and the Roman and Arabic
Numbers exposed.

But northern India and Bengal are suitable for

Zodiac perfect, because while the Malabar coast is
the Musons from the southwest in the rainy season with Egypt full—
coincides, and with the autumn equinoxes the addition
retraction of the wafer also occurs here, but begins in
Bengals of the North of: Muffon in the autumn, and the rains:
months fall according to our sphere from November to Fe
bruar. The Vedas describe the spring under the signs of Fi:
ſche to the Taurus immediately after the flood (Ar. Res.
VE. p. 233). These three months are the most pleasant, «3
Then the pilgrimages to Haridvari begin until
April (As. Bes. X1. p. 4506), The sheep, which
no market country, like Egypt, loves to be put to pasture
and has not yet heard the news of Ctefias
reduced, since in Madras six sheep were kept around a pagoda
shopping Fanni. (Sprengel'3 new posts ufw VI.
©. 68.) Finally, the vein time begins under the time—
hen of the bull (Le Gentil Voy. I. p. 547), and the Zhier:
circle offers the Indian a kind of calendar
while for Egypt he has a completely incomprehensible name:
roglyph. Colebrooke speculates that the Arabs
these images had been attributed to the Indians (As. Res. IX,
». 323), and they say it is possible, Maffudi informs the
Zodiac traces back to Brahma. (Deguignes in the Me—
moires de l'Academie XXV. p. 770.) |
Finally, the question arises whether the order—
The decision of animal maturity was taken as a thing and image
fell in love, in other words, as the ram of spring:
Equinox sign, which, nad Bode, around the Fahr
560 BC, or whether it happened earlier
fey? One must not arbitrarily be rude here, because the age
continues to grow into the monstrous, because the destruction of the
equinoxes is one degree in 72 years, therefore
After 2160 years, another symbol replaces the
earlier. The entire cycle ends in 25,920 years (Bode
to Ptolemy ©. 236. According to Ideler's Chronol. I. ©. 28
in 26,777 3. The advance in 100 3. to 19,207 40° on
taken). Only the scales, which are signs of the

equation must remain, occurs first, ‘all other images
but in India they had their clearest relationship when
The year began for the bull. The heat with its fi—
bern is most oppressive during the autumn equinoxes in the Skor—

pion, just like the personal teachings and the biblical cosmo–
gonie the onset of evil under the old dragon ∗),
and younger pieces of the Zend–avesta (perfect religious scripture)
3 under the sign of Libra; in Capricorn
rises the sun and the water of the streams, indicated by
the amphibian Mefara, which also does not have such a good reputation–
depunkt. The waterman pours fine streams
below, the sacred beetle (cancer) is given importance because it
first fires towards the sun, but not yet the highest point
of the same. This is then in the lion, the group of
Sun among the astrologists, therefore Hercules rests on
tow–skin and in Egypt the throne of Horus on the
towen if. (Horapollo Hierogl. I. 17. Macrob. Saturnal. I.
21.) In general, the Fiderif myths all refer only
on this sphere, especially the bull was figurative in them–
irt, in the place of the lamb in the paternal religious myths
or the ram stepped. The Chinese still start with the
Taurus to pay and celebrate the return of the sun in
Waflernann (Bailly Sternk. d. Alten I. ©. 330 and .Il.
(p. 63). The Perfers still label their twelve pictures with
numerical letters (Chardin, Voy. V. p. 84) and in
Zend–Avesta, the primeval bull is created in spring.
This becomes clearer with Apis, the sacred bull of Egypt≠
ter, the originator of fertility (Aelian. hist. anim. 11, 10),
which: had quite fine significance for Egypt. In all
In the religious myths of the Third, the bull opens the year,
and e5 goes with him and the Spring Aquinorium at the
World creation caused the upheaval of the cosmos.
the Vedas begin the Krittikas (Pleiades at the Halfe Diefes
constellation) both the line of the moon» Nakfhatras, as the
large cycle in the months of Magha (April) and Co–

) The Snake in Paradise E). –

5.18,

Harmony of
Bölker in the

6 –

–_u.

Lebrooke places this arrangement around 1400 BC.

(As. Res. VIII. p. 491. IX. p. 332.) Only the Egyptians, at
who had already seen the perfonification of the earth by a cow
al3 an external performance could be expected (Alt,
Snd. I. ©. 255), here, forced by their climate, with'
the later preserved sphere everywhere in contradiction."
Bon diefer by Bohlen just as learned as sharp-minded
compiled evidence for the invention of the animal:

(only apparently free in India we now go to the third, from the Astro-
evidence borrowed from (the) science, for the invention of those weapons:

Indication of the

Arrcıs the ſhaft of the Brahmins, tiber, namely their statement from

World.

World age, and, since in all apparently different statements-

' ben of the other peoples, after closer comparison, how soon

shown fol, nevertheless strikingly agree with those,
Moreover, only the Brahmins for the stated
Sum of the originals can be brought forward, so it follows
clearly shows that astronomy in India began early:
staples have been cultivated. |

The Indians are known to assume four ages of the world.
The duration of the three past world ages and that of the fourth
(jeßigen) will be, as Sonnerat (Reifen. Oftind. I. ©.245)
communicated, calculated in the following way ∗). The "time which the
middle finger is needed to hold itself when it is against the thumb
felt ift, lively to separate from the same, tft a Mo:
ment same and is called Matire. "Two of them make a
Shipuron, ten of these a Shenon, ten of the same
a Winadige, fechözig of these a Najige, 75 of them
one Samon, eight Samons a zag of 24 hours, 14
Move a Parumon, two of these a month, twelve a
Years, and 100 years is the usual goal of human-
life. This L00 year multiplied by 3650, because each
which lasts for so many days in a row, there are already 36,000. This number
because of the 6 subdivisions of the Matires, Schipurons, etc.

multiplied by six gives 216,000, which is the basis

the calculations about the duration of the 4 world ages ift. Diefe

) This calculation is taken from the Kandon Purana.

– and

Number, because of the equality of virtues and rafters, multi–
compounded with two, gives 432,000, which number is the duration of the
Kalijugam or any other world age. Because of this,
4 Vedas, multiplied by four, gives 864,000, the number
of the third world age; because of the 6 Schafrons multi–
plicirt with fech8 gives 1,296,000 the number of the second world:
age 5; this finally in honor of the 8 ends of the world multiplicity
with eight gives 1,728,000, the number of the first age of the world.
The total sum of all years of these 4 world ages gives the number
4,320,000, which the Sadrijuga, ie the 4 world ages,
called –

Paulinus a Barihulanido (I. 317 –19 f. Work on
Far India) noted: “The Brahmins lived under the name:
men Mahajaga (the great period) the anomalous period of
Stars, during whose passage the moon is in the slight distance from the earth
the sun enters gonjunction, namely on the first day of
Kpril. This cycle was accepted through diligent observation
respects. of the celestial bodies, whereby I found that the cinema:
ten have a long-standing movement. The Brahmins had
calculated this movement and found that a
Period of approximately 1,955,844,890 years passed by
until the time when they made these observations, and that
it would take another 2,364,511,110 years to reach its
This great abnormal period was called
Calpa and divided it into 4 ages:
the golden (Satya: Yuga) . . 1,728,000 years
| = .filberne (Treda sy 2129E,000:

s bronze (Dwafara =) . . 864,000
5 ala Sl ey >07 1704802,000

| '4,320,000 Sahr,

Demnad) if the number 432 appears again in the. great. period:
hold; and Davis, after having helped the
Sanfkrit: Names of those anthroponomic objects–
I, like other Europeans, have an almost insoluble knot
Brahminian Aftonomy that those
Calculations showed, as the Brahmins put forward:

u "

– – –

ſet the years they assign to each of the 4 ages of the world, not
arbitrarily created, but on an astronomical hypo–
thesis is based on.

But (as from Eusebii Chronic. p. 5. Edit. Scalig. to
experience) the Chaldeans also give the world an age of
432,000 years. _ This agreement, however, explains
as follows: According to the Brahmin calculation, the
Deviation of the equinox or the annual movement
the star from evening to morning 54 Set. (I year). –
According to our calculations, it amounts to 50 Sef. and 30 Ter–
zen. – Therefore, they assume a cycle of 60 years,
during which the Firflerne the degree of longitude by 54 Mi:
nuten (60 3.) change. The Chaldeans call this cycle
Berosus (who was born 300 years before Christ)
So–so.

The Brahmins use a period, the uniſola–
600 years, give way to Berofus, the Neros and I
ſephus calls the great year. In the Zhat,
the period of 60 years to that of 600 years as
Number 432,090 to 4,320,000, of which the Brahmins belong to them≠
astronomical calculations. These periods
now contain a certain number of the anomalous period
of 248 days, which the Brahmins used to calculate the
Movement of the moon and fine earth distances need:
drawn out, that they always start from the same point,
and move uniformly to return to
to arrive at the same hour and at the same point,
from which they had started. :

If the Firfierne in the 60th I. at 54 min.
they will rise by 54 degrees in 3,600 years 3,600 5
This period is called by Berofus a |
Saros, alfo complete the firth within
24,000: years of its entire orbit – » . . 24,000 :
Nine such revolutions give » – . . . 216,000 =
But it must be noted that the period of

60 years and those of 600 years, if you look at
days reduction, of which 360 make up a year,

_
the numbers 21,600 and 216,000, whose living
tere beer expresses many years. This multiplies
— 2 sites — N RE EEE OU
do Berosus gives us news of afkronomifchen
Observations of the ancient Chaldeans, which they made during a
same number of 432,000 3. but Le Gentif
proves that the ancients in their calculations assume that
Year has 360 days and is divided into 1,000 equal parts
consequently, "the 432,000 years of the Ehalda people would not
more than 432 and the 720,000, some of which are writings
ſhort report, not more than 720, as is the case with Minius
finds.
2 gives for the 3rd— 864,000;
The 4th world age multiplied by 3 = = =: 2. =], 296,000
. 4 = = ⸗ — 1,7285,000
alfo contains these 4 world ages:
the first . . 4 periods
the second . » 3, |
The third . 2
the fourth . . 1
These ten periods give © = ∗ . . . « 4,320,000 J.
Just note that the numbers £, 3 and 2, which represent the
Express the relationships of the three first ages of the world when they
written 4, 3, 2, give the number 432, which is
the 432 years of astronomical observations of the Chalk—
that they agree. Let us assume that each of these
Years divided into thousand parts, one has 432,000, or
the same number as the Kaltjuga of the Brahmins. So large
'Even though these numbers seem to be quite contradictory,
if one remembers that it only results from the deviation of the
Equinox, which is 54 minutes, the more
which is repeated less often.

The Chinese are known to have the same period where
432,000 3. eye-catcher, only this Pe arose from them:
Riode to a completely different time. Namely the mythical Dy—
naſtie Tian-Hoang (also called Tian-Ling, which fo
means much as: Intelligence of Heaven), which

DO 0 = 432,000 J.

VW...»

64

According to tradition, 13 kings of the same name (Bang or
Hope, near the Lo-Pi), who are therefore called brothers
Each of them reigned for 18,000 years, thus all of them:
taken 13 times 18,000 — 234,000 years. (©.
Idea of Chinese Literature in general, and particulate-
ment des Historiens et de l'etude de !'histoire à la Chine
par Mr. de Guignes, in the Mem. de l'Acad. of the insect,
and beautiful letters T. XXXVI.)

The diversity in the statement of the age of the world
between Egyptians and Chaldeans, in that the former
Sum of 36,525 I. assume, if only apparent, nad)
That number gives them a hundred years of gods, each
— 365.25 (3654) common season, for one of these is
a day for the gods. This period was found
Comparison of the advance of the equinoxes with the first
Month day of the solar year, and arises from the product
of 1461 x 25 (wherein 3654 contains four times ift), ie
from the product of the Soth period, with which the heliaki-
every rising of a star occurs again on the same day,
and the Apis: period, which brings the new moons back to the:
the same day. The 12 constellations of the zodiac are
e3, on which the Egyptian labyrinth in the middle of the empire
with 12 fine halls and 12 gates and fine- 3000 half
underground, half-open rooms (which is
Stars below and those above the one below the animal-
Freife fi) winding lunar orbit, and the same
stars with it below the horizon, should indicate)
and since each of these constellations has 12000 stars
subordinated because they liked to play with the twelve, 12
multiplied by 12 alfo, gives 144,000 stars, which again
with 3000 because the sun in every sign of the Zhierfreijes
3000 3. lingers, multiplies, gives the REHRIUNME over Ehal:
daer and Chinese 432,000,

The basis of the four ages of the Indians —

Bohlen (alt. Ind. Thl. IL) teaches — ift in that old school:
fungsſage, which serves as an introduction to the laws of Menu's
precedes, is closely connected with the whole work, and

66

– – – –

cannot have a younger age, because without this head
so much in the book would remain incomprehensible, and the
The relevant passage (Laws Menu's I. 69) states the following:
Summary:

First Age of the World 4000 3. + 400 + 400 – 4800 years.
Second! = 309) = + 300 + 300 = 3600 :
Third =: 2000 = + 200 + 200 – 2400 :

Fourth = 1000 = + 100 + 100 = 1200
| 12009 3.

According to the individual bell immunity law, that number:
in reverse progression from 4 to 3, 2 and 1 and depends
exactly together with the Eptanetionäfsoffene of the people, after
which everything worsens, therefore in Menu (1. 83) already
the age of humans deteriorates according to this sequence.

But since there is a period of 12000 years, which:
which would be caused by celestial revolutions, gives us the
Creation question at the menu (I. 66) about it, if
The reference everywhere refers to the macrofosmus in
fine perfonality, and of course the melt is an age
which had to be completed by 12 months.
(and would be.

Zoroafter, the founder of the ancient Perfer religion, found the'
Zuhl 12000 5. given, but a gradual decrease
The underlying ema prohibited the assumption of periods:
nation-theory, which the reformer wanted to mitigate. He took
therefore assume that the pure spirit world is analogous to spring
3000 3. existed, the government of Ormuzd also 3000 J.
then Ahriman will stand against him for 3000 years, and just
How long, like winter, Ormuzd must succumb to, until
the birth of the young sun the world is brilliantly renewed.
There is therefore a deliberate change in the numbers here,
while the Indian is a – and deterioration we–
was clearly necessary.”

Before we pursue this topic further, it is necessary–
necessary, the number of 7000 assumed by the Hebrews
years of the world's duration with the 12000 years of the Persians (the,

at – –

as we have seen, despite their differences, from the
Indian systems). If
the four beasts from Daniel's vision (VII. 3),
who was educated under the Magi, with the Zoroastrian Ne:
religious view could well be familiar, since this is too fine
time was already glorious in Babylon, – if one
Now these four animals that emerged from the water were
the four world ages of Zoroafter, calculated to be 3000 years,
and under the 4th animal the poisonous scorpion, (or the
Ahriman's dragon according to –perfect concepts) understands how
also the one in the 7th section of the 7th chapter in the words: “the fourth
The animal was terrible and gruesome, and very strong, and had
large, jealous teeth, devoured and crushed, and the
It trod the rest with fine feet, and it had ten horns.”
contained description of Ahriman's sole rule, fo
The following should be considered: '

This animal was initially given 10 horns to
through the ten centuries of his rule, because
every constellation, including Scorpio, a thousand-year
Negation was attributed by the magicians. But before
These ten centuries passed, Fam a fearful
Hierophant at the helm, the equal between the
ten horns (cf. VII. 8) and important
things by infallibly proposing a reformation
in Aftronomy. This hierophant was a learned
and more powerful than all his predecessors, because he submitted
fi) not only the pure fire of heaven (the sun, the
supreme deity of the Perfect), but also the twelve star:
to deprive images of the zodiac of their divine dignity,
and sweep the feverish planets in their place. By
through this innovation he extended the duration of the world from the twelfth
on the fevered, which Daniel alludes to,
when the animal has 3 or 10 horns removed to
only 7 of them left to run, which now represent the 7 world ages
occur, so from this change the feverish
Sahrtaufende in the Jewish statement of the duration of the world. (p.

Horas p. 151.)

;.:

After this little digression we return,
huf3 the further explanation of the individual-perfect accounts≠
white, back to the previous topic. At the
Idea of the divine year that the sun in each sign of the
Animal ripe 3000 3. while, as the Arab Mafjudi of
reported to the Indians (Mem. de l'Acad. XXVI. p. 771), and
'One won because for the course of the sun fine Bere
ting was possible, a new period of 36,000 years,
and this is, remarkably, the equinoctial cycle, according to
the assumption that the septum rotates by one degree every 100 years
as Ptolemy attributes to Hipparchus. On the
The fears of the Chaldaeans, to whom the
Alexandrian Aftonomen often follow, lead to, and
their high age guarantees the number anyway by the fact that a
Year of 360 days without the Epagomenes being the basic
The obtained period of 36000 years was
soon adopted again for a month of the cycle of gods,
and so one received for these 432,000 human years, which
distributed according to the four indian ages in the following way
become: |

First Age - - « . 172,800
Second ≠ ne ZI 00
Third ≠ =.» . 86,400
Fourth = re A,

Just because the Indian is not interested in enlargement
fommt, so finally this age of the Melt was ten
increased by combining the ten incarnations of the god
Vishnu multiplied into it, and the arrangement of the 4 320,000
Human years now come with Nüdficht on the god years
at Menu and its twilights in the following proportion
to escape:

I. 4000 make 1,440,000
800 = " 888,000
II. 3000. s . 1,080,000
600 216,000

Latus 3,024,000
5%

1,728,000

1,296,000

68

The — —

Transportation 3,024,000
II. 2000 make 720,000 |

AO ann ———

IV. 1000 - 360,000 }
200 = 72,000... ee
4,320,000,

Finally, it is worth mentioning that
Kepler in fine Harmonia mundi fine calculations the
Base number 432 also underlined, without being influenced by the Indian
Periods to have known even the smallest detail.

However, the astronomer Bode explained these figures for
a game of imagination, where e3 dald the seconds
one day, soon the seconds of the degrees of the circle line will be
follen. The number of De:
cimalfefunden of half a year, 864,000 years the one
whole day, 1,296,000 the seconds of all degrees, one
Kreislinte and 1,723,000 the Decimaljefunden of two days.
However, the eſtronomič basis is not to be ignored here, because
Krüger (in f. Gefch. d. Urwelt. BI ©. 255) suspects,
that the Indian astronomers already knew the large magnetic
Periods of individual planets may have been known, which
the orbital periods of other planets. (Archive
d. Urwelt. 1. Vol. 3. 2. Hft. ©: 326 uf f) The magnetic
Period of the planet Mercury fol so large, as the
Duadrat of the year on Ceres or Pallas, the
Venus as the square of the super year, Mars
than the square of the Uranus year. For Earth,
this period corresponds to the square of the Saturn year of 29; Earth:
years, or if it lasts 864 years. The number 864 is e3
but on which the great Gyelen account of the Brahmi—
nen is based.

In any case, the biblical statement of
World Age, giving the Earth an extraordinary youth

that the geology, the Phyfif and many other
Subjects of natural sciences and witnesses against the inconsistencies
Since such an assumption by unbiased researchers diligently

– – –

(See my writing: “The Generation of the
Celestial bodies, their growth, food supply, age and
Zodesarten”, by F. Nork, published by FW Goedſsche in
Meiffen, 1835. ©. 89 et seq.) These are the baptisms of the
World duration, of which the true beginning of spring is not yet
passed away completely (!), the emergence of this number only
from the above-mentioned method of clarification, for which the myſti-
Daniel's words, I can guess to some extent; it is
for, that Hebrew to whom we attribute this assumption
have the Zorvafter period of 12,000 years
on the two middle three-headed gods, where Ormuzd and Ahriman
to rule at the same time, because of the holy number seven,
a Sabbath: To preserve the Sabbath, from which the Christians later
I have let the baptismal year of Christ be shaped, according to
deffen process the end of the world, like with Zoro after and the
Brahmins brought about a new creation.
Since it is clear from what has been said so far that only the
Sins are able to motivate their sum of the age of the world
find, moreover, the other peoples only seem to be in the Ange:
differ, but without providing a basis for their agreement
to be able to put forward an astronomical reason, it becomes clear that
This time too, it was drawn from the sources of the Brahmins
must have, and it also includes the star discoveries of the
Construction and other sciences, which are
through their testimonies – the Brahmins and their people there3
highest antiquity. – We can this section
However, it would not have been a good mistake without these many testimonies
to measure one which, although from the unfair duels
of the myth, but a historical basis can be identified.
Sonnerat (Ripe after India. T. ©. 141.) noted: the
The age of the island of Malabar is revealed by the following legend:
then. From the eighth incarnation of the god Vishnu:
pays fih: “Paraffurama announced to the kings from the
Tribe the sun to war, defeated them all, and hanged
their turn to the Brahmins. Then he wanted to
Ede of the country, that he had fought them, to withdraw, to
to end fine days there in peace, but finer wanted him

Since he no longer found refuge on earth,
He fled to the mountain Gate, whose foot was then still
was washed by the seas. Here he called upon Warunin, the sea god,
to help, and asked him to make his waters a little
to withdraw so that he could find a place where he could live. He
asked him only for as much space as a bow-shot—
an arrow would fly through. Warunin agreed, but the
Penitent Narader, who was to be a witness to the promise,
which he offered to do, his rashness
by assuring him that this Parasurama was Vishnu
himself, who would shoot his arrow across all seas,
and that Warunin would no longer know where he was
fine weapons. Warunin, completely in despair
that he could not take back his promise, rushed to the
God of death, and asked him for help. This turned
turned into a white ant and crawled to the door at night,
where Parafjurama slept. There he gnawed the string in the darkness
fine arc so far away that only so much remained,
than was necessary to keep the bow drawn. Paraſſu—
Rama, who did not notice the deception, went on the following
– Morning and shore of the sea, and laid on fine bow
an arrow, which he tried with all his strength to fire,
But when he pulled the string to give her more speed
give, it broke in two so that the arrow could not fly far
The road over which he flew was dwindling, and
formed the land of Malabar." *

Who does not see from this fable that a natural event
gave it its origin? But as can be seen from the names of the
illuminated by the deities appearing therein, the folk religion
at that time had already degenerated into the present polytheism,
while in the oldest books of the Brahmins only the rich—
nern cult is thought of, and there is no mention of polytheism
trace in them. Isn't it possible to
this single circumstance the immense antiquity of the
Indian nation?

Second section.

F

Religious, political and linguistic affiliation of the
Indians, Persians, Egyptians, Ethiopians and Hebrews.

in the previous section the certainty that St:

before all other states in Africa the earliest education
received, vigorously demonstrated, and against the objections of the
Bible believers are persuaded by a chain of evidence
been, so we only have the relationship of the
tigften Aftatifchen and African peoples with the Sn:

diern carefully to examine and compare in order to reach that
To achieve results, which would be the trend against:

This text is already recognizable by its title.

Before we pursue our plan further, it is necessary- & 1.
dig, the ancestry of one of the most noble peoples of Asia, ancestry
which has not been mentioned so far in this book, namely au ann.
the Persians, from India. This investigation

is important insofar as parfism exists for so many people—
parts of Judaism, their composition proves when we
Egypt, because of the small remains of finer to ung
preserved monuments of a former cult, and the wents

news preserved by Greek writers of

fine political expertise, as well as the complete downfall

ges fine literature Fine insights give fannz and in—
serve, through the agility of the Brahmins, their spiritual
to reveal the flying blows - since despite all efforts -

tet, to procure their holy scriptures, the African society
Society in Galcutta so far has the most important religions:
books like the Vedas and Puranas only in fragments

12
Sefichte known to European antiquarians about
wants to impart fine enlightenment to their cult.
As the Indian nation at a time that for us
accessible through the northwestern narrows of the high:
plains of Asia down to the valley plains, the
Bring him the cult that we had with the ancient Parfen
also serve as a basis. The emigration
which only belong to the sect of Brahma, since the
Brahmaism predominates in North India because in the North:
Countries where everything depended on warmth, the sun as
the productive power and principle of procreation are preferred:
Because fire is the basic fuel of all things

assumptions, so they also teach, like the Perfers, one:
flying world burning, as will be shown further below.
The Shimaites ∗), like the Perfers, snatch the plunder from their dead:
animals (S. Papi's Letters about India. ©. 383), because
the fire would be contaminated by the corpses. The Be:
claim that the Perfer were originally Brahmaites,
is so much more founded than the religious cult of both peoples
still offers a continuous chain of comparisons, jo
3. B. in both cases the natural religion as the source of their fathers
Myths can be proven, and especially the oldest
Stüde from the Vedas, as well as the Avefta of the
Persian simple hymns and prayers to the sun, moon, earth,
Fire, weapons, air, and other firearms included. (As. Res. VI. p. 39.
401.) Compare with this Rhode (On Value and Al—
ter of some morning documents. ©. 47). As supreme deity
applies, as everywhere where star service prevails, the sun,
whose service in India has never ceased, and on which:
which also the Perfers led back their entire cult.
presently receives, as in ancient times, at the rise
the Hom sacrifice, which use, since the Soma:
drink associated with it (Menu XL. 7) to attract attention:

– – – –

∗) The Shivaites worship fire as an element, while
Brahmaites only the sun – because Brahma is called in the gentle ride of the
Shining — worshipped. |

——

which reminds of the same nitus in the ancient Perfers, in that
the home juice (Gach Havan) is drunk at sunrise
was. » The plant had already become mythical in Persia,
once grew only in India (Ferakſhand), but was then
by a local person, and with an old religious:
Founder Hom, who under Hofcheng, an ancestor of Dſchem—
ſchids, lived, and who completed the fire service, in
connected. ∗) Kleufer considers it the Huouog
of the Greeks, and their use for sun worship allows
guess why in Hebrew the sun is Hama (mar)
is called, because its second name is Shemefch (we) ift of
Apparently a later one, because of its tropif meaning: The:

to dissuade the Hebrews from sun worship:
ben, since these celestial bodies only as creatures, purpose for
is presented to the people through their testimony, so serving,
therefore their confusion with the Creator is caused by
this designation was prevented. |

Here it is appropriate to remember the legend of Zohak:
inside, who, as conqueror of Dſchemſhid and Ufurpator
of the Empire of Iran to the perfect fable writers of ancient times
had to offer some material for processing. They ran the
devil hire himself as a cook, which invites him to
both Achjeln feet, and now a snake grew out of each:
head, which had to be fed with meningitis.
This Zohak, who now has three mouths and six eyes
had – although it is not yet clear how he had the three
Belts that were attributed to him, had worn – attacked the
Chemshid, who apostatized from Drmuzd (the good principle)
chased him away, killed him, and ruled Persia by baptizing
years. Now Feridun stood up, commanded and beat him
in the Damawand Mountains, where it lies until the end of the Melt.

Rhode inf. Zendfage ©. 147) has the hidden meaning,
which underlies this fairy tale, can be fairly guessed if

– – nn –

∗) The followers of Hom are, in contrast to the later
Zoroastrians are those who received the revelation through
the ear, which had received an oral one; probably because
At that time, writing was not yet known among the Persians.

he says: "Fohak with 3 mouths, 6 eyes, 3 belts, tau–
ſing powers and ſ. w. ift nothing but the symbol of Brahma:
doctrine, the depiction of the Indian Trimurti (Trinity),
as in the old rock temples at Elephante is still
is missing. Even the idea of the two snake heads, the
According to the fable, they were found on Zohak’s shoulders, can be
borrowed from indian illustrations. He rightly noticed–
that in the oldest times in northern India and
towards the Indus especially Shiva (the destructive
principle in the Indian Trimurti) worshipped fine must, which
Niebuhr's sculptures cast doubt on the artist. Now
Snakes are the general symbol of Shiva, and on the

The plate below at Niebuhr shows the god in
each hand a snake against the shoulders, so that
his head stands between two snake heads, just like the
Fable of Zohaf fagt. The 3 belts obtained by this
Interpretation also has a meaning. You find either the Gür:
tel, as every Indian deity wears, or they denote the
3 belts, which Schiwen wears alone, are woven with the image
this god then for the depiction of the Trimurti in general
Schiwen wears, in addition to the general belt:
tel a second one made of Zodtenföpfe, over
the shoulders, (Zohak's snake heads feed only on
human brain) and a third around the body, which also
nadt nie fehlt (S. Niebuhrs Heife, Thl. IE) Zohak seems so
on a fine journey to the country of Iran the veneration of the three
main deity (Zrimurti), Feridun
defeated him, prevented the further spread of the image service,
effigied the image of Zohak, but he remains alive until the end
the Melt, namely in the neighboring village of Perfer,
the Indians' continuing services of the Trimurtt, to the sub:
differ from the Persians, who found their image service, and
only worship the sun, which makes them true descendants—
children of the Brahma worshippers who immigrated from India:
Eennen. give. At the same time, the original reason for that: immigration
motivated when one imagines that the worshippers of Brahma,
which at that time drafted its law book as Menu, nor its picture:

—

derdienft Fannten, since in that book of Shiva and Vishnu
not yet thought of, in the following period by the forming
Sect of Shiva persecuted and forced to emigrate—
The sect of Vishnu probably had the same
Experiences such as their immigration to China,
Siam, Japan, Tibet etc. can be concluded, but durd)
the fate of the —— warned, partly
adhered to the religious opinions of the Shivenites, (where—
may have originated from the idea of the Trimurti), therefore it
that Vishnu and Shiva in India had their tem—
pel, but not Brahma. If you ask the Indians about
of the primal, they answer with the following fable, which we
Sonnerat (Reife nach Oftindien I, 129.) retells:
Brahma's pride brought about his downfall. He was:
He was so much more than Schiwen because he had the power
to: erichaffen. That is why he wanted to be ranked above

Vishnu, whom he insulted grossly.
thought of taking revenge on Vishnu, and a battle broke out
between them. The snowflakes fell from the sky, the earth
'trembled, the Dewerkels (Violets) closed their eyes in fear:
and fled in their fear to Dewendren, who led them to Rai—
laffon. They asked the Lord to support them, and
God, who felt what they had to suffer, placed them in Ge:
of a fire rot that had neither beginning nor end, before
The sight of this column filled her
Anger, and to settle their dispute, they spoke about:
That the one who had the pole before the other
could locate the summit or base of this column.
Vishnu took the form of a boar and joined
holes in the earth with fine tusks, ran through in a
3000 miles, and flew in this way 1000 years
long without discovering the root of the fire rot. End—
He gave up on his plan and could only
with great effort to get back to the place from which he
Yun he grasped the power of the Lord, and
offered him.

Brahma was also not able to find the pillars

happy. He took the form of a swan and raised
fi in an instant 6000 miles into the air. So.
He flew through 100,000 meters in vain, but now his
His strength was exhausted, he could no longer fly, his thunderbolt flew:
unity and recognized the Lord. God allowed for a thorough examination
A blossom fell from Naldair. Brahma caught it with
the hand, but the flower that had the gift of speaking,
asked him to grant her freedom. Brahma demanded that
should accompany him to Wifchnu and testify that he
top of the column, and really he was unconcerned:
enough to assert this before the Wifchnu by adding
that the flower of Raldair, which he brought with him, witnessed
of it. The flower really did say yes, but nody ehe
who spoke the word, barfed the pillar; the eight elephants,
which subdued the eight corners of the world, shed blood, and
The wolves were consumed by fire. God appeared in the
middle of the column and felt a puddle, like the one with
who destroyed the Tiruburons ∗).— Set threw himself at Wifhnu
several times to his feet, and praised the urine. Schiwen
was touched by his newness, forgave him and shared with him
special onadic expressions. — Brahma was completely

refined, Shivan cursed him and indicated that he was
Punishment for a subtle lie never temple or anger **)
on earth and the flower of Naldair he said,
that the future never used BR in fine temples
become ***).

Brahbma recovered, showed new ones and begged
Shiva for mercy. Since the goodness of God gran:
zenless, Schiwen forgave him. "Your pride," he said,
"bat caused that you have lost the "you", but to

– – – – –

) Three fortresses of gold, silver and iron, in which the Ashuras
were what worried the Dewarkels. A single laugh from Schiwen
transformed these fortresses into monkeys.

**) Certain ceremonies performed daily in honor of the gods
become.

**) The Indians use this flower in the ceremonies to honor
Vishnu's, but never for Shiva.

– –

Rewards for your new: all ceremonies of the Brahmins
be for you."

Apparently this fairy tale has a Schiwenite as its origin–
finder, who celebrated the victory of his sect over the Brahmaites
and Wischnuiten wanted to indicate, but at the same time to understand
that the latter was determined by the fate of the Brahmaites
teaches that the resistance to the worship of Shiva
abandoned; while the Brahmaites, through their defiance, also
the practice of their cult because they denied their deity
were no longer allowed to build temples; and so their emigration–
change to neighboring Persia is completely motivated.

That Zohak in Persian prehistory, who lived a year–
should have ruled through a thousand, can therefore hardly be a
historical person, but points to an inva–
fion of the Shivenites in Persia, which, like the document
reported, pushed back again by Feridun, and the Brahma–
or sun worship. It is generally
the kings of the Pishdadier dynasty of Perfiens for

to hold real perfons, because Kajomors, with whom
begins, following a man-woman, his successor Ho:
ſcheng (meaning man), went with Goadfcheh (Meib) from
the twin offspring of the Erftern, Mefhia and Me
Ihiane, - how to run in Bun: Dehefch, - and meh:
other couples, which are not mentioned further3,
and who, under his government, allegedly gave the sun
Priests who introduce the cult give their name through their noses
men, which refers to the Homa or sun sacrifice,
subtle fabulousness can be recognized. Furthermore, Chemshid (Sons
nenbecher) who ruled Iran for fifty years.
have, and under the negation after the Bun Deheſch only
the mints were born into the world, and the women
their times. Herder (S. Perfeyolitanis
Their letters) uncertain whether he did not use the solar year or a
Calendar in it recognize fol? But made perfect you:
from this name later the heavenly wings! (S. Her:
ders Werke, Stuttgart and Tübingen 1827 to a and
History 1st part ©. 75 and 206) T

$.2
Zend, a
Zocyter of the
Sanffrits

language.

78

Nah) Jones (As. Res, Vol. J.) follows the oldest dynasty
in Perfien the Mahabads (as this Sanskrit name
already suggests), may have been of Indian descent. Mohfani Kant,
Leader of Dabiftan, promised: the first monarch of Iran
If Mahabad were, the people (like the Indians) would have been divided into four
Divided into priests, warriors, merchants and craftsmen:
He gave them names, in their origin certainly the following:
which are used by the 4 main tribes of the Indians.
The perfectionists from the pre-post-post period, which led to
Religion of the Hofcheng, as Mohſan fers
ner claims to have told of the same Mahabad, he has heard of
the Creator a holy book in a celestial
language, and it began among the people
made. This book is given by that mischievous author
the Arabic Zitel Defätir (establishment), the original
He did not mention any names. It does not matter if we only
Keep in mind that the Indians, like the Sans

The language in which it is written is also a heavenly
origin. They also say that there were fourteen
Mahabads in human form to negate the melters
Rails or would still appear. Now that we know,
That the Indians believe in fourteen menus or heavenly performances:
believe in similar functions, the first of which is a
left a book of orders or divine commands that

which are like the Vedas, and in which, according to their belief

the language of the gods is supposed to be contained; we must not
no longer doubt that that source was derived from India.

Let us compare the also extinct, sacred language
the Perfer, the Zend, in which the Avesta is composed, with
the Sanffrit, there is a host of similarities that
which Zend was recognized as a daughter of Sanffrit. "Zend
“If it’s still very Sanſkrit,” says Bohlen (alt. Ind 11. ©. 464.)
– “that a mediocre connoisseur of this language can understand the original–
nal of Vendidad (the most fully preserved religion:
writing of the Perfer, whose author is called Zoroafter) quite
lich, which Burnoef has shown. Hard confonants
find in the Zend become soft, but nominative on 5 asked Sich

9

here in O formed, as e3 in the mother tongue only after eu–
phoniichen Negeln fought. Anyone who has completed the language education:

chen has pursued, mutilation will be consistently recognized:
and it would mean deriving Latin from Italian
want, if one can use power figures like Jones, fine love–
lingbypothefe to Gunjten, Iran as the cradle of humanity
to accept, in order to agree with the Bible, the Zend

as mother! of Sanffrit or only as his sister
may be re–established.'

The missionary Paullin a Bartholomeo, author of a

Sanifrit: Grammdtif, leads (in the 2nd part of fine needles) Ofte
India Chapter 6.) eight reasons for the evidence that the Zend language
Daughter of Sankrit fey, and the last of the same tft probably the
most important reason, namely that the Perfer, (as they still are
descendants of fires found in Kafkmir and India:
worshippers, confessors of the Zoroaster doctrine), felbft
admitted to removing their dogmas and holy scriptures from Bact–
riana, a border region of India; and Hyde

(de rel. vet. Pers.) also claims that the religion of the Brah—
mines would have been transplanted to Perfien, and Zend fey the
corrupted Sind (Indian dialect), hence Sinduftan, wel.
ches means Hinduland. Also names like
Meher (for Mithra, the sun god of the Perfer) in the Zend,
in Sanfkrit: Mihira (Sun) and Ahriman, in Sanfkrit
Enemy significant, among the Perfers the hereditary enemy of the humans
representing the evil principle, Sarvan afaranam (in Zend:
Zervane aferene) The uncreated universe all too much the
Duels of the perfect religious system (S. Bohlen
India I, 145.)

The building also provides evidence of kinship I 2.
of both peoples. The author of a publication in Böttige vg de a
"Amalthea" (Vol. II, ©. 83.) let herself be carried away on this occasion into the
as follows: “From India, internal and (Mr Styl.
external origins, religious wars, frequent colonies and exodus:
migrations in two main directions. To Nubia
and Egypt attracted colonies of priests, nad) media
and Perjien, members of the king's and warrior tribe.

. a.

—
The fact that both were accompanied by technical tribes is subject
no doubt, and is determined by the identity of the Ar—
architectures which we discovered on the way,
which those old colonies took, the closer to the
first points of contact with the mother state,
the more strikingly justified. That identity of the
Architectures of the motherland and its oldest settlements
It is not necessary to prove this in detail if we only
generally the troglodytic character of Ethiopian and
Nubian monuments indicate which fic) descends the Nile:
wärt3 is losing more and more. This is exactly how the grotto construction works:
Fifth in ancient Asyria or Perfia almost with the
indifchen identifch, as many letters testify, as: the
Kofiihe Grotto of Zorvafter, whose Porphyrius (de. Antr.
Nymph.) and Monf (vet. Pers. monum.); however

Seems e5 that those warrior flames more the technique over ber

Earth, and the step pyramid shows itself here as
Main form, which predominates in cities and tombs.

We only list the feverishly rising above each other:

walls of Ecbatana (Herodotus I, 98), the Babylonian
fchen temple (Ibid. I, 181.) and the still preserved tomb:
mäler de3 Cyrus in Pafargada (Strabo XV., Aelian HM. A.
J, 59. Arrian. Exp.Al. V, 29. and f. w.), which all Stu:
fen pyramids. The old Perfien is in this respect
extremely remarkable, as the supernatural construction, which
in India both the troglodytic and the
for you near and far, but for you
was practiced and trained, and thus a significant
Middle link between this root of old formations and the
later world.' |

They offer the political constitution of both peoples

The indifhe also presents many similarities. Apart from the fact that the

Caste unit—

The caste system is exactly the same in Persia as in India
ni in Perfien died, only with the small difference that in the Par:

again, like
other politics

where the estates were not hereditary, and every fine

(the order of profession could choose itself, as well as that the priesthood is not:

tions,

as in India and Egypt, arbitrary influence on the king'

—

st .
was also allowed to live, the civil Sahr of both people—
kept in the same order, and began at both in the
April with that festival which the Brahmins Huli, the Par:
but call Nuruz. The application of the Kofti (Gürs
tels) — reminiscent of the toga virilis of the Romans — was the
inngen Parfen the sign of fine reception in the civic!;

chen community, and connected with a religious ceremony–
den (Kleufers 3. Avefta IH. p. 221.), asked the related Be–
interpretation of this family festival, which took place in the 15th year of the
ling was performed, with the similar rite of Brah–
manen, where also$ the young Brahmin at the start fine
15. Sahres received the sacred belt (Bohl. Ind. H.
p– 14.), even more. But here too it shows itself again
a small change, as this badge has a cord,
which runs from the left shoulder across the rib–
was, ‘at the cotton farmers, at the milk:
tairkafte, which she only received in the 22nd year, from Kuhngras
and the third, who only came of age in her 24th year,
Wool existed. Therefore, the three higher powers lead the Zi:
tel Zweigeborn, before whom these families stand
ly with the Sudras, as once-born, on the same level
(Menu H, 169 et seq.) Likewise, in the perfect belt:
regional scripture Jzeſchne Ha 14. (3. Avesta I. p. 430.) only of the three
thought of fierce powers, and Rhode closes (Zendfage ©. 537.)
quite rightly from this that the 4th Estate, as with the Indians,
enjoyed less prestige. Nevertheless, it cannot be assumed that
the 4th estate was without a leader, only it seems to
Rank and reputation were not equal to the first three
Above we have mentioned that in ecclesiastical terms–
hung in both peoples, the homo sacrifice is an equally important and
have the same meaning. The Parsee and the Indian drink
but also to obtain forgiveness of sin, the urine
the cow (f. maturity of Paullin over. by Forfter p. 26.
and Rhodes Zendf. ©. 426.) Both peoples have the
because of its fine usability in vein construction, the holiest of
Animals, and is therefore identified with the earth itself, which–
| | 6

The Brahmins.

32

gen also means cow and earth in Sanffrit. If
Zendfage reports that the first human being came from the primeval animal
emerged, so again the Sanffrit only gives sufficient
Enlightenment, because in this language the earth bhus (Greek
Boödg the bull), and since both words are equally
inflected advertising, the connection between the terms is still
more; and from the primeval animal there will then emerge as much as:
Man came from the earth. If so, for those Zend:
myth of the slug is only contained in the Sanfkrit, it turns out
This already shows the greater age of the Indian cult. Sms
de means Holwell (Geſh. v. Hindoftan ©. 50.), the cow
is therefore so much respected in India because this is the
of the 87 cleansing performances for fallen spitters ift, The

before their migration into the body of a human
As will be shown below, the
Respect for the cow also among the Egyptians, and nad)
Plutarch considered the cow to be the image of Isis (the
Iside et Osir.) was held. When Apuleius (Metamorphos. L.
XI.) describes the Procelfion dedicated to Isis,
he asks: the cow was the fertile image of the goddess, the Al—
for mother ift. The further comparisons of cow worship
and its secondary meanings for Egypt will be discussed in more detail
nor to an interesting parallel of this cult with the
of the Hebrews. Furthermore, it is very important in the case of God≠
Holding one's breath is used by Brahmins and Parsis alike.
The penom or chin mask was indispensable in the liturgy—
necessary to blow away the breath, which is necessary for an ex—
to prevent Ahriman's flight from the Parfen:
(P. 3. Av. 8. II. ©. 210. and Rhode ©. 418.) Diefelbe
But the manuscript already gives Menu (II, 83.) with the admission:
“holding one’s breath with a God-directed
Hearts the greatest sign of devotion.” Undisputedly, here is:
The experience is that with careful reflection the
Breaths become increasingly heavy and weak. It was believed
alfo by freely holding the breath on the
tention and to be able to sharpen them.

The relationship between the religious systems of both
is followed by an overview of its most important doctrines —
emerge even more irrefutably. These are, according to Rhodes U
Arrangement: :

1) There is an eternal, supreme, holy being Brahma,
at the Parfen Zervam Akerene, (ie the gränlofe
Time), from which everything has its origin.

In the writings of both peoples, in a later
developing challenge of pantheism, Elarer however)
in the Brahmin scriptures, although also clearly in the Ge:
Bet Yesh-Ormuzd.

2) The infinite being brought in the beginning several
great divine beings, who have so much of fine greatness,
property, power and glory as much as possible.

Here it becomes clear how each of these systems originated

from Finnish views to higher, more ardent ideas
passed over, and they only separated in this transition. The
Sun, the main object of worship for both peoples, Brah-
ma, Drmuzd. Now through the counter-barrel in nature,
Light and darkness, good and evil, the dualism in
Derjien emerges, and Ahriman appears. 'Not so with the Sn:
Brahma is bred according to Colebrooke's super-strength stud
of the Rig-Veda (As. Res. VII, p. 377.) as the light principle ver:
But in the second higher challenge, Brahma becomes:
tiger as a symbol of reason, god of science
In this first deviation with respect to the sun
lies the root of all other deviations between the two systems.
As the sun approached, both peoples used the light:
honored. In the Zendfage she takes 2nd place as Serofch
nad) Drmuzd. For the Indians, the air is (Mifchnu)
Principle of conservation of all things, and takes an even
higher rank than Brahma himself. The third natural being is
dad Fire (Shiven), principle of warmth, of destruction
and fertility, whose place among the Parfen Ormuzd

. 6*

Hence the Indian Trinity (Trimurti) in contrast-
Propositions on Parsian dualism (doctrine of two basic beings.)

3) One or more of the first created beings fell
by abusing their freedom from the Creator, were evil
and source of all evil in the world.

The difference between the two systems is only that in
Avesta Ahriman alone falls away, and the Dew's (boiled Gei-
fer). The Brahmins, on the other hand, praise the Ewi-
gen themselves produce the whole world of venom, which in endless
divided into various groups and subjected to certain overlords:
orders tft. Of these leaders, only one falls, Moifafur,
and at the same time seduces the crowd of
Spirits; they all become devils.

4) The Eternal ruled the world through his
To let those in power create, and this was done.

In both systems, the physical world is concerned, which is first in a
occurs at a particular time, a long-lasting rage
God, in which the reasons for the creation of the
Body world unfolds.

5) The goal of the creation of a physical world is,
to bring back the creatures that have fallen away from their Creator
lead to good again and thereby all evil forever
To make me squirm.

This doctrine is the basis of both systems. The physical world
if only the battlefield between good and evil. Everywhere there is friction
the evil in it by itself, that it has its peak:
enough, and the good finally flies. With the achievement of this
For this purpose the physical world ceases, it is destroyed, and everything
returns to the rocky realm of the venom.

6) The Eternal has twelve years for the duration of the physical world:
baptizing. The first three thousand reigns the good
(preserving) principle alone; in the second three thousand, the
evil (destructive) principle already effective, but subordinate;
in the third three thousand, both rule jointly; in the fourth—

For the third time, evil has the upper hand and leads the
End of the world is coming.

.

The difference between the two systems lies in the fact that
the Persians equate each era with the other, so each
to 3000 years, where according to ordinary solar years
The Indians, however, know the relationship between the ages
against each other like the numbers 4, 3, 2, 1, so that the only living
4 d65 First, and calculate according to gods
in which an indian solar year lasts only one day.

7) While world government generally depends on
infinite beings, but the special administration is
after the great creature, and from this again one
A multitude of mediating beings, archangels, etc., transferred, The
subordinate to each other, but in which nature:
forces should not be misunderstood.

In both systems, a physical challenge is formed
Appearance, but the simple earning of the Parsee, with the
imaginative mythical example of the Brahmins, a striking |

Contrast.

8) The souls of men are from the beginning of creation:
function but as compliant, freedom-loving creatures. They
must unite with a body on Earth in order to
to undertake a trial in the fight against evil-
After the Zode, where they live forever, the Gus
ten in the dwellings of the fel spittles rewarded, the wicked
punished in hell.

Among the Brahmins, the fallen saviors find themselves,
who undergo the test on Earth in order to then
eager to return to their Creator; in the Zendfage
against the fires (faithful zealots) who only
into the body to fight against evil
to glorify, or if they are subject, by the fie trefs
punishable by law.

–

9) Because the Dews surround people day and night-
lurking to tempt him to evil, the Creator
compassion for the weak, and their will in one,
Revelation Fund written by enlightened men
done. If man follows the will of his Creator,
he gains strength to resist the evil, even
through holiness already in this life to an inner union-
to raise awareness of the deity.

This teaching is found on almost all pages of religious scripture:
of both peoples with all the strength of conviction.

10) Sm laid period of the world where the evil principle
has the upper hand, and the good seems to disappear completely,
God will find a savior for mankind who will restore virtue
makes it dominant again, and the realm of the evil spirits
shattered.

This belief belongs to both systems. The Indians
await their redeemer in the tenth incarnation of the people-
now, the Parfen in the Prophet Sofiofch.

11) Are the twelve thousand years determined for the duration of the world-
When the end of the world has passed, the earth will be destroyed by fire, and a
more poisonous new ones take their place.

This doctrine is also common to both systems, except that
the sinners a disintegration by water, which is ready,
and one by fire, which at the end of the world is:
occurs; the Parfen only mention the dissolution in fire.

For a striking and continuing agreement
religious legends and institutions expand the context
of both peoples. Now, as has been shown, India
an older state, so the origin
the perfer from that country in an unmistakable way. On
Conclusions of the present writing will be demonstrated as
the myths, of a hereditary enemy of the human race3
and the Savior, allegories of astronomical
Perceptions can be found whose approving reception

among the peoples, from the consideration of the dominion
de3 evil and the need for a better time
to hope, declares that she wants to; however, it can be concluded that
the emigration of the warriors to Perfien earlier place
found than the priest's handwriting. Ethiopia) to:
but also the motive for emigrating to Nerfien,
namely a previous civil war (in which, as
As already mentioned above, the older sect of Brama
had to give way to the Shivaites), guess.
after the superintendent's hospital has taken care of Ballen,
Those Bible researchers (in ancient times IL. ©. 201.) to
There is so much probability that they are shared here
deserves to be.

“If one reads the myth of the Fall of Man” – 8. 6.
there – from Indian history and constitution he: sharks
If you want to learn more, it is most natural that you are out of context.
fen, in which the fourth force, the Sudra's, against the
Brahmins: Strength is rising. These people are far from it:
offered the Vedas and holy books to live by, even less
to explain, which is only a privilege of the priests. Only
The second and third groups may read and listen to it, but
cannot be explained. Presumably, this was intended to discredit the Sudra's
in subservience by giving them all the means
robbed of education, and forced only the lowest work:
to perform. Probably those people were outraged:
class. The Eugene heads among them appeared, their countrymen:

people from the priests' sorrows. But they were
oppressed by the priests, who themselves ruled the kings≠
that were taken from the warrior's regiment. These Em:

∗) The fact that in Perfien the priests had that important input:
influence on the king and the people was never so exerted as in Meroe (dev
capital of Ethiopia) and in Egypt, as well as that in Perfium the name
of heroes and kings (f. Creuzer's Symbolit I. ©. 670–76.), in Egypt≠
but that of Hermes, as archetype of all priestly wisdom,
was called the leader of the forces that led to the construction of great monuments
were applied, confirms the correctness of this assumption.

Poring and suppression of the lower gaps was then
perhaps woven into myth by an old Brahmin.

The strict prohibition to read the Vedas is therefore
the image of a forbidden tree in paradise, the building:
presented as the knowledge of good and evil, of
The fruit was forbidden to eat under penalty of law, so that the
People from the lower classes would not be Elug, as
God or fine priests, and distinguish between good and evil
learned, that is, so that their eyes could be opened because of their helpful
Isfen, contemptuous state. The snake means:
then the leader and rebel, who had fine countrymen
Diefer is mentioned here under the
Image of the great snake, Salengam, which
Krishna cuts his head, for which she hits him in the heel.
In other words, the priest's father retained the Empő–
The rebels were defeated and the rebels gained the upper hand.
chased, and driven out of the land. The snake was in the
Killed in battle, but not without taking revenge.
To complete the conquest of the other human groups,
and to prevent them from thinking of doing the same
To enjoy rights with others, they were given the life
and especially the listening to the Holy Scripture, that is, the learning of the
Reef communities, forever undermined, whereby their self:
fiandigfeit was lost forever. They were therefore, after
allegorical representation, expelled from paradise, and a
Angel with fiery sword before the gate of the garden
fell to deny them entry, ie the
to discourage return. They were namely through the sharpness
of the sword held, finally again after independence
to freight. |

Animals appear in the Indian fable, or in the epic,

often appear as little people and speak as rational beings,
fo ug and act even more cleverly than humans. Even gods
take on their form (like Brahma and Swan, Wischnu
as a boar, fish, etc. in Indian myths).
Therefore, in the fable of Paradise, the snake is said to be talking

introduced, but under which the poet Feine ordinary
Snake understands.

The emigrants to Ethiopia, who through:
Exodus caused women to leave India
not necessary, this myth in which the punishment of
followers of Brahma – one distinguishes here the sect
of the force, as each force controls all four castes
counted – (namely their expulsion from Paradise, or
less figuratively) spoken, from the fatherland) was told,
to change. That the experience of their ancestors
Made use of this, which is also guaranteed in Ethiopia and Egypt–
ten, as in the mother state, established theocratic constitution and
the keeping of the holy books secret from the
People, which measure of a secret language (hierography)
and a secret doctrine which invented the mysteries, the Ent:
may have given rise to this.

But the situation was different with the Persians, who,
the knowledge of the holy books was not only not available to the people
withdrawn, but make reading them the first duty
ten, the fruit of that wonderful tree a different Be:
had to give an interpretation, as that of knowledge, and the fich
teaching in Persia from a by the evil
Drinzip produced impure creation, in the opposite
to the pure creation of Ormuzd, (the good principle), Eonnte
the prohibition issued by Ormuzd to eat that fruit
effective, actually motivated. The biblical narrator
Did the Jewish wolf, like many others from Egypt–
inherited legends, traditions preserved throughout the centuries–
dition probably occurs in a fine adaptation of the perfect fable:
have hovered, for the tree of knowledge and enlightenment:
'Jails with the sword do not belong to the members of the
Persian retelling; but even more is given by the
Genefis mentioned the Egyptian Cherub. Character and fine
fiery sword, symbol of Shiva, (defensive sword
alone could have sent colonies to Afrifa, as in:
will be presented later in this section),
consequently, the Indian adaptation of the fable can be recognized.

About Bible verse: “He will crush your head, and you will throw

“to stab him in the heel” indicates an indian origin, because
Krifchna, an incarnation of Wifchnu, to protect the people of
to redeem their sins, can be found on several indifchen
Sculptures, according to the belief of many critics, in a
ner folded position. However, since e3 is in the perfect
Ichen religious writing Bun: Dehefh of Sofia (the Mef:
ſias the Perfer) reads: “The woman’s seed will one day be
Snake's head crushed, for Fann the Jewish Neferent
This passage is even more likely from the perfect revision–
fung from that legend.

The one in the introduction to the present writing already consists of:
alleged claim that the author of the Genefis was not
could have lived before the Babylonian Eril, wins vol:
lends to credibility, as soon as one compares the
mofaifchen writings with which Zoroafter makes, deffen
religious system was also dominant in Babylon.
but the clue to so many mysterious fa–
leg, religious rules and customs of the Nabbis
which is only found in the Zoroastrian philosophy, so remains
no longer uncertain which party deserves the credit for the three:
ginality must be granted.

To get into the spirit of the Zorvafterfchen religious system:
To penetrate, one must first familiarize oneself with fine doctrinal concepts,
a good and an evil principle.
Ahriman follows the efforts of the light god Ormuzd,
as the prince of darkness, to continually counteract. The
pure creation of the Father he finds an impure one
which aims at destruction, such as the dog,
as the preserver of the herds, the wolf. This counter-barrel of the
pure and impure creation extends even further, because
Ahriman also gave every good and medicinal plant a
harmful and impure. Therefore, Ormuzd forbids
at Zoroafter the first human couples from the
fruit because it was from Ahriman. (Rhodes
Zendfage. pp. 176 and 392). When discussing the biblical revelation–
story that attributes the fruit with the property of bringing good

– –

from evil, it remains incomprehensible why
God created the fruit, yet denied it to man
should have, fih – to eat sensibly? If Mofe that

Prohibition of eating unclean animals, pollution:
eraft of the dead etc., he adds: “Make
your soul to an abomination, and do not defile yourselves with
them” (3rd Book of Mof., Chapter XI. 43) and in the second
Berfe: “You should be holy, for I am holy!” Moher
but had Mofe, whose God is the creator of all beings, the
Idea of an impure creation? The body
Pollution is now just as much an abomination to Ormuzd as the
moral. By touching impure things, e.g.
dead body, because: he is attacked by Ahriman, who
Death and the counteraction of life brought into the world,

This enemy of the heath comes with just as much power over him:

human beings, rather than by committing evil acts. Consequently
(added Rhode Zendf. ©. 415 for explanation) have laws in
Relationship to the unity of the body just so much weight, ald
which is based on the unity of the spirit.”

Nabbi Zahira allegorically explains the Fall of Man, which
Tree that bore the forbidden fruit means that Zeus
The member of the human race is not the tree in the middle of the
Garden of Eden, he notes, but the tree in the middle
of the body, which is not in the middle of the garden, from:
but in the middle of the Meibes, because that is where the Gar:
ten planted ift, and the curse: the snake (ald Sym—
bol of an expanding and contracting mass)
should crawl on its belly, then easily finds fine
Interpretation.

The church father Clement of Alexandria condemns the
The sin of the little people is that they were
God, the Nabbins, however, declare
She committed sin by snatching Eve from the snake
had been impregnated, and by the demon Samael
(Poisonous) — which the snake was indeed, —
Embrace that Cain should have given birth to; but Zoro afterward thinks
they are in the physical mixture, because the outflow of all

I. 7.
Ahriman,
(the devil)
Author of everything
Unclean.

$.8.
Mon den
Times of

Driver.

(772)

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Physical discomfort, consequently also of the semen, a
Ahriman's effect. However, the astronomical interpretation
is the simplest: Ahriman in the form of a snake, as in 30:
roafter and the Bundhefch fihildern, ift the snake of the
Winter, which the sun (Drmuzd) flies over, – if the
The pair of men did not obey Ormuzd's command, and the
forbidden fruit nevertheless, until the sun in the narrow
the Böfe is extinguished, – here the hope for the Five
tive Savior, who will take away the consequences of winter (or
evil principle) will disintegrate – hence the fortress of the snake:
killing is tied to religion (3rd Avefta of
Kleufer I. ©. 299 and Persica p. 148 in the appendix to 3.
Avefta). Moreover, in several places in the Zendfschriften
clearly enough, Ahriman had brought winter and
Death brought into the world, and in the Vendidad of Zoroaster
says e8 of him, even the flow of blood of women would have
to the author... This faith is shared by the Nabbins, whose
Samael, the Ahriman incorporated into Jewish myth
it. (S. Rabbi Menachem in Parafcha: Bereshith fol. 29,
col. 2 and Nabbi Naphtali in Emek Hamelech tit. Schaar
Dlam Hattohu cap. 43. fol. 23. ce. 3.) Meanwhile, the Jewish–
The husband's duty to keep the child during the time when the
woman has her blood flows, to abstain from intercourse with her
ten, also a custom observed among sinners (Sketehes
of the Hindoo's, Vol. I. ©. 14. London. 1792). The boron:
writings on the treatment of women during their times
find the same at Mofe and Zorvafter. The woman will
brought to a secluded place, everything that touches them is
pure. According to Mofe, she remains impure as long as her time lasts,

then she pays another 7 days and brings her sacrifice of reconciliation.

After Zoroafter, she stays 4 nights in the isolated place;
If you still don't like it, stay another 5 nights, alfo
9 together, then pay for 9 days and let yourself be cleansed;
the number 9 in Zoroaster is reduced by Mofe to 7. –
The statements of both prophets are even more consistent in
Reference to the impurity of women in childbirth. After 30:
After this, the woman in childbirth is unclean and must take 40 layers

If life is needed, then another 40 days must be counted:
before the man may approach her, her impurity
takes a total of 80 days. According to Mofe, a
Difference instead, depending on whether a boy or a girl
born. In the first case, the woman stays 7 days
unvein, but must keep himself isolated for another 33 days, where
then take out the first 40 age Zoroafterd, in: two:
In this case, the period of inequality and the foundation
tion twice as long, namely 80 days, as in Zoroaster.

The man whose semen escaped while he was sleeping is also 99
According to Zoro, it was unclean, but here it only needed washing.
Illnesses and prayers. (Rhode Zendfage p. 425 and Kleu: Car
ker's 3rd Avefla ©. 873. I. Vol. Vendidad Farg. 18) Exactly-∗
the same rules for involuntary discharge of semen in
Sleep, but gave Menuin his instructions (I. St. 8
etc. ©t. 63. 181) the Brahmins. Mofe (Lev. XV, 16)
commands: “If a man’s seed escapes in his sleep,
bathe the whole flesh with water and clean it
until the evening” and (Lev. XXI. V. 4) he forms as follows:
but to this commandment, where of the descendants of Aaron
the speech ift. | |
The same passage also contains regulations for lepers, 8. 10.
The treatment of which is found in the 15th chapter of Leviticon, verse 1, paragraph.
up to 15 entirely dedicated to if. Also the Egyptians and Indians, fo Kazdıe)
how the Perfer laid this disease, by a lot of
Cleaning instructions, great importance, perhaps because all
These peoples suspected divine punishment in it. In India

The transfer of a Brahmin with this disease will be:
vaft, and the sun's glare brought leprosy to India
ih. (See Bohlen's Comment. zur Genefi3 p. 164 in the
(note.) And Miriam is caught because she
rebuked against his wife (Num. XI, 1), Ufia, because he
Empel smoked (2 Chron. XXVI, 9) ufw Nowhere find-
et fi) at Mofe a clue as to why of all diseases
exclusively the export is a punishment from God and evil:
unifying power? But Zoroaster explains this chapter,
by considering leprosy as a gift from Ahriman.

$. 11.
Contamination-
force
of the dead.

MN)
(.n97

The actually impure objects, whose contact with
the Perfer impure, makes, find dead bodies, because – the bb:
fen Dews eagerly wait for Serosh to bring the living
creature, and the breath stops, in order to immediately enter the
to drive to the dead body, to take possession of it, and to putrefaction
to cause. In the decay lies the contaminated–
principle and the resulting outflow of blood
and other tribes that pollute everything around them–
therefore also pathological discharges are already contaminating,
because they also come from Ahriman. – This view
The Rabbis also have, for whom the mere sight of a
corpse washings, a duty which
even extends to the funeral procession at funerals, because
the radius of 4 cubits in which the dead person is located,
which can cause contamination. Therefore,
in the house of the deceased immediately after his death,
the stored water was poured out of the vessels, and the
Descendants of Aaron (Kohanim) are obligated, even if
only in the second adjacent house there is a corpse, up to
to leave their own home for their burial, as the
Contamination of the Zodten in them even further extent:
power, which is why they never enter a Reichenfeld
– Menu, in the fifth book of his regulations, gives,
from stanza 57–86, the Indians regulations in case of pollution–
ments of the dead, which at the same time, because the duration of mourning
time with which the state of impurity is associated
is thought to be like the Jews near the grave of the Ber:
walltfschaft, strikingly reminiscent of the rituals of the Hebrews
– According to Zoroaster, the dead bodies
possessing Dew as a principle of decay, therefore outflows
da3 actually Werunreinigungen, and The Touch of the Dead
stopped polluting when the bodies became cold.

"Corn and hay," says Zorvafter, "if they are dry–
the find, will be, if dead things fall on it, and one only
takes away what is immediately touched, not unclean; find fie
but green, wet, they become unclean, and one must, ſo
Remove as far as the moisture could have penetrated."

BB

(Vendidad Farg. VII.) The same sentence corresponds to the regulations
Mofis to the ground. “Seed,” he says, “that is filled,
and on what falls dead is clean (if it is dead), if
"but water has been poured over the seed, and then)
If a dead person falls on it, he is unclean.” (Lev. I. 32, 38.)
For this very reason, everything that a
Touched by dead things, unclean; but vessels of metal, wood, tin:
had to be cleaned; but earthen vessels had to be broken:
The reason for this law was probably that
At that time the glass of these vessels was not yet known, as follows:
The moisture penetrates into the mouth. Just as prescribed>
net Mofe: “Everything on which dead things fall is unclean, wooden
Vessels etc. can be cleansed. – (Lev. 1. 33.) That
The Indians had already encountered the same problem of pollution
ter Zodten, namely the rotten juices,
emerges from Menu's regulations (V, St. 87) Elar, since
the touch of a still oily human bone more
requires purifications, as with a numb leg, where
Instead of bathing, just emptying your mouth is enough.
Therefore, the Perfers gave their bodies to the wild animals
out, and did not bury them until the gnawed bones–
become bare (as indeed their fields of death
[Dahfme's] to this land were not enclosed in order to
accessible to mammals,) because the influence
the Dews on the corpse stops. Therefore, it is also said in
Vendidad (Farg. VI. 3. Avefta Bd. IL ©. 337): “On the
Dahkme's, where the dead are brought, keep the
Dews up, they run together in herds.” Diefe Bor:
This position was passed on to the rabbis (S. Zalmud, Tract.
Gittin, fol. 70, col. M. Therefore they also hurry with the Beers
vengeance of their dead (Rabbi Simon Ben Jochai, Zohar to
Parasha Emor fol. 88, col. 2), and this opinion gives rise
the pious did not agree to the wish that they should be without
coffin because by accelerating decomposition
in order to hope to be freed from the demons sooner;
The same reason tempts them to leave the resting place of a pious person
deep until the water wells up to flow through the–
This element helps to accelerate the decomposition of the corpse–

gen? – That the excrement of man also affects the evil gel*
often comes from the way the party imagines it:
from hell, which they see as a place of
Think of darkness and decay in which souls burn:
nen (3. Aveſta. Vol. II. ©. 144), and also from the concepts

the Suden, because Raw Pappa in the name of Nabba Ben Ula
hunts: Anyone who laughs at the words of the Nabbins,
will be punished for this in the foul filth of hell.
(S. Menorah's Hamaor tit.: Ner Sheni, Kelal Nifchon, Che:
lek Scheni cap. IL. fol. 12. col. 4.) Daffelbe asks Rabbi
Naphtali in “Emek Hamelech” tit: Schar reſche Diber ans
pin. (cap. 19, fol. 135, col. 3). That the withdrawal of residence:
place of the devil, also testifies the author of “Kol Bo”
(99. c. 2. n. 87. tit.: “Berachoth” and Matt. 12, 43.)
deal However, there is no need to go back to the time of the Nabbins:
—— rise to the parallels between Jewish and Parsi
to prove religious forms; the Pentateuch already calls for
In many places, comparisons arise. During the cleanings
The Parsees have mysterious numbers according to which they
This also applies to the holy brews
chen and Dpfer of the Hebrews. The numbers 3 and 4
and excellent. The sum of both, 7, comes here just
so mysteriously. Three times and in three different places
Aaron and his sons will be blessed with the holy anointing oil
stirs four times and in four different places each time
the altar with the flower of the sacrificial animal touched, but fever
Lamps burn on the holy lampstand,
the blood of the Sin offerings against Shehovah,
The customs of the priests last for four days at their full:
victim. (Levitie. IV, 6, 7, 17, 18. VIH, 11, 33 etc.)
— The political orders of both legislators also show
between them. Great resemblance. Zoroaster orders the death of a girl,
religious woman who became pregnant (Vendidad, Farg. 15); but also in
Nice Mofe similar cases occur, as the judgment of the Wer
Zoroastrians' resurrection of Thamar (1. B. Mof. 38). The community of
—— Ormuzddiener ſhall consist of holy people, who
RE honor the law, all others will be punished by Nerbren
Busfihe nung. Doc find only those who found and

9 —

do not want to submit to the punishment of the law; because

If they do so, they will not be punished by burning.
Punishments consist of beatings with straps made of ca—
meelhaut cut (Rhode I. c. ©. 437), and the number

The severity of the offense depends on the size of the offense.

Jewish imitation differs only in so far that Mos

feö, but the rabbis are the inventors of this punishment, and' 40
Cross out the unchangeable sum find; and the instrument

the punishment is prepared from calfskin. Also Mofes $. 18.
prohibits divination and magic of all kinds, like the Zos Berbot of

toafter (2nd B. Mof. VIL, 11. XXII, 18. – 3.8. Mof. X
31. XX, 6,27. – 5.3. Mof. XVII, 10). The latter writes

to Ahriman's companion all the magic fifths, and penetrates

fine writings continually call for their abolition and promotion:

fung. Also, the whole life of Zoroastrian is a continuous

Fight against the magicians.

In the parish writings for the service, § 16 reminds us.
Importance of the3 Barfomsd (Nhode ©. 421), which consists of additional Ad
consisting of flame-bound consecrated tree branches, to which ji. prices.
The willow forest, which the rabbis swept in, even more
to the one from Mofes, for use during the
Feast of Tabernacles, palm branch (Lev. XXII,

40). The priests, like the Jews, had a holy
Clothing, without weldye Fine worship act:
should be taken (Rhode 1. c. 419). It is impossible 8. 16.
also to consider the fire service of the Parfen, without fi) a pinch
to remember the fire service of Jehovah at Mofes. Also see: roof
He dwells in the light, his glory is in the light, and he:
burns in the fire, like Ormuzd. Also his priest Eennen
six different types of fire. They first distinguish—
the holy fire that always burned on the altar,
and came down from heaven at Aaron's first sacrifice
foll, from foreign, i.e. unclean fire. AS from BVerfehen
two priests brought strange fire before Jehovah, firaffte
he died (Levit. X, 1, 2). Bon this altar:
fire was again the fire of the – different, that of
7

The Brahmins.

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went out to glorify him. Furthermore, three

Types of fire in sacrifice, the fire of the Lord (Lev. II, 16),
the fire to make the Lord smell (Lev. I, 9,
13, 17) and the most holy fire of the Lord (Lev. I,
3, 10). It is striking that the side of the Mosaic God:
tesdienftes, where the fires among the victims are more sharply classified

be than the victims themselves, or rather the victims through
the fires, the interpreters escaped if. What the Rabbis
about their sacred fire, can only be of interest here:
eifiren, as among the five Munderdingen at the same fich
also the lack of the nose, which the par—
was also a sign of holiness. The holy fires
The Parsians now find the following: I) Speenefcht, which to
was used in the fire pots, but not on the altar
was not allowed to come if it were not according to the Vendidad:
was purified by the Borf scriptures; 2) Ormuzd's fire, whose
Quinteſſence was the highly revered Brahma fire, therefore on the'
Atären burned; 8) Berezefeng, earth fire, think of

the naphtha springs, near which the one in Upper India still exists

$, 17%,

living Parfen families perform their worship; 4) Fe
zobun, a fire whose worship Dichemfchid introduced
5) Sofhafp, which Ke-Khosru introduced; 6) Burzin:
Matun, which Zorvafter introduced. (Rhode Ic, p. 304.)

Also the form of the religious writings of the Parfen and

The same form of Israelites is very similar. In Bendidad it is from Zoro after

the Zoroajter

ſchen and

and

always only in the third Verfon the Nede, just like from

Mosaic motifs in the books. The form of revelation is also

Writings.

the same; Moses asks, Jehovah answers; Zoroaster asks, Or
muzd answers, or the oracles are also only with the
Formula introduced: Jehovah spoke to Moses — Ormuzd spoke

to Zoroaster. The authors therefore appear only as narrators
of what was spoken, as a proclaimer of what was commanded
The difference between the two legislators – notice
Rhode (in fine Zendſage ©. 29) – is that Moses
Truth of his divine mission through miracles,
Zoroaster, on the other hand, only refers to the inner power of
Truth.

——

Both peoples place the Creator of the world on the same level 4. 18,

point. Ormuzd calls himself God of the Fathers, he had his people Stige An—
views of both

led, chosen it before others, and revealed himself to it;

but– with him Ahriman rules jointly on the Eror: from

and all other peoples, except the Parfen, are in the service of "Tori,

Ahriman and other dews, who worship them as their gods.

Also according to Mofes ift Sehovah, like Drmuzd, Lord of heaven—

of the living army, if God of the fathers, leads his people, gives

him the revelation etc., but all other peoples pray

other gods whose RR Mofes are not divided into two

fel pulls, only ift Sehovah is the stronger, just like the Parfe

Ormuzd thought. What could the Hebrews do under foreign—

think of the gods? Do we not see here also the clear

MReappearance of the revelation question, which, as one guessed:

Indian duels, Zoroaster also followed? May we

wonder if in the times of the Babylonian exile, with the

Elements of Parfism have become more closely acquainted with the Ju—

which the whole doctrine of demons of the Parfen in their Neligtonsbes

handles recordings ∗), since it is the basis for everything in the Mofe,

) There is beer in the puffing places at the award ceremony of the Dognes
the Perfer with whom the South had some discussions about the faith—
ben Sfraeld to angels and demons. The Zalmud, as
The epitome of all Jewish coffee culture, teaches that the good angels
heavenly spheres, Ophanim (5) move, — a mythical image,
which we will come to in the sequel, on the occasion of the Cherubim to be explained,
will come back again to trace the origin of this image—
know, — that fifty are designated for this purpose, who at the same time are over 70 vol—
kings of the world as princes, and the throne of the Eternal
ben, just as the Jezeds (good spirits in Persian mythology)
Throne Ormuzd; and as well as the seven Amshaspands (Arch—
'angel of the Persians) the light being Ormuzd (my writing: Myths of the
old Perfer, Leipzig, Schumann 1835. ©. 100.) surrounded as a guard of honor,
The seven archangels also have the same intentions, which can be seen from the following p
illuminates: ‘And I am Raphael, one of the Steben angels who stand before God
Thrones stand (Tobias XII. 15). The doctrine of fieben Amſchaſpands went
among the Persians from the number of planets, which were then,
including the sun and the moon, which are also known as planets,
leger fogar as self-luminous, believed that seven counted (3rd Avesta
v. Kleuker Vol. II. ©. 110. 146). Bing also describes the world government in space:

7?

100
j. 18, even if it is not clearly stated? The Jewish
kania na, legislators may well have good reasons for the perfect doctrine
to hide it from the evil principle of the people, because they
Reference 'Deier = in

Spirits? and common from the infinite being, which all according to its eternal wisdom:
Among other things, it is determined that the special administration of the surrounding ar
The faith and from these again handed over to a multitude of Middle Easterners, Jews, who
in them we find ourselves subordinate to each other, and in which the forces of nature oft
ter finely recognize. For comparison with the perfect Izeds, here are
The most distinguished angels of the rabbis and their functions are called
as: Ichuel, who presides over fire, is subordinate to him as an assistant:
Seraphiel, Nuridl, Tammael, Schimfchiel, Hadarniel and Sarniel. Ariel,
— Prince of the Water, has among you Ranael, Malkiel, Chabriel, Sichriel,
Miniel and Geriel. Sechiel is fast over the wild Zhere, with
'Three subordinates, Pafiel, Gafiel, Chaviel. Above the Bögels: Aphael, Baar
fell and Afiel; about the tame Zhiere: Chariel, Lafiel, Parviel and
Hisiel; about the wild animals: Samniel and about the creeping
> Animals: Mefannahel. In contrast to the Ophanim, these are called Chajotlı
(Mr). This is followed by the Ruchoth (MAN). Prince of the winds is

Ruchiel with his subordinates Chasakia, Ufiel, and Azael. Gabriel,
over the thunder; Nuriel over the hail; Maktuniel over the rocks
fen; Alpiel, over the fertile and Sarael over the unfruitful
Sandalfon stands before people and Chardaniel
Kirmamente. The angel of the sun is called Galgalielz, that of the
Mondes, Dfaniel. As with the Persians, so also with the Jews
the effectiveness of the geniuses into immeasurable proportions. Mithra of the Persians
is the Metatron of the Jews. All heavenly beings stand under his
Subservience, all must obey him. He becomes Chaldean: Matarald
(World Guardian). He is the prince of the sword, of wisdom and strength,
Meiatron makes in number as much as Schabbai (Hs 5) namely) 314,
which word means the Almighty, therefore his is their
Name in him. He is a distant angel of death. His subjects Sam
Mael and Gabriel take the souls of the dying; Metatron hangs
(This concerns fi) only with the souls of rabbis. He also receives
Prayers of the Ifraelites, is the prince of the challenge, that is, enjoys at all times
the perception of God. – How much does Metatron identify with

the perfect Mythra! |
Let us now turn to the evil spirits of the Perfer. The nasty
ben Erzdews, under the leadership of Ahriman, find in the realm of darkness,
what is found in the kingdom of light. Everyone has their own special
men and special Widderfacher among the Americans with whom he fought
in battle if. The Dews find male and female
Sex. All mists come from them. They appear under all
bound forms on earth, most often as snakes, flies

– – –

was contrary to the fine system of monotheism, partly
∗ —∗ fi e the door and gate were opened for the service

etc. "compare the passages? "In fly-like condition roams
hriman all created things (Federal Book 3. Avefta Vol. HI. p. 66.) and:
“In the form of a serpent, Ahriman sprang from heaven to earth.” (Ibid.

. 65.) The perfidious religious view that the evil spirits come from
iman had been created after the cr don. Ormuzd had apostatized, finds
I also believe that the Jews believe that the good angels
In the beginning, the devils thought of Adam with Lillis, who Zeus
Finns — also the Jews Eennen fine angels, but also devils, female
It is bad, on which opinion they have a wrong interpretation of the passage:
— TO (Ecclesiastes IE 8.) first led — from Sammael with Eve
can be produced. Read the Talmud in Tract. Eruvin fol. 18,

col. 2. Rabba bar Nachmani brings fine proof from the Holy Scripture, for
.B. Mof. 111. 20. it reads “that Eve was the mother of all living things
jefen ſey" and EB. Mof.. V. 3. reads: "And Adam was 130 years
old, and begot after his image.' From this Rabbi Bechai also concludes,
Adam did not beget Cain, as they also were born of the seed of the covenant—
sleep with Eve, and that nothing of Adam's image:
fi had. That Adam took 130 years from Eve happened
to give fi) and Eva as much time as was necessary so that from him:
and Eve the devils and night creatures conceived and could be born≠
ten.. (Parasha Bereshith fol: 16. eol. 1. 2.. Emek Hamelech tit. Schaar
Dlam fol. 23.. eol. 3. £ cap: 42). That the devils mate and away:
plants, consequently cannot be sexless for that reason alone - because
The rabbis know nothing of a generatio aeguivoca — ift from the.
Evidence of Zalmud's Zract. Chagiga 16. col.. 1. to see where he
ang clearly with the words: AUNT. explained about it. — That
Devils appear in the form of snakes, which is understandable from the general
assumption that the chief of them, Sammael, in: Paradise as
Snake had debuted (f. Pirke Rabbi Eliefer Chapter 13.); but that
Devils also roam the world in the form of slings, as the
Myth of Beelzebub (ayar Sy3), which Lord of the Flies about
indicates, and the name of a famous demon. To the des
brewer him audy according to the not uncommon in oriental languages
Mixing of the 3 with 5 in byar.b “a Derr of the filth, which
This type of settlement also applied in Sefu's time' (f. Matth. X. 25. XII. 24. 27.

Mark II. 22. Euc. XI. 19). Because flies on red and corpses—
name loves to hunt, but both effects of Ahriman find, fo
This way of thinking already reveals the relationship between that myth and
of Persians and Jews. But if one also considers that only after the ba≠
Bylonian Erik formed this VBorftelungszart among the Jews, and in the'
Writings of the prophets, which flourished before Erik, are still pure

“

that would be; for the religious history of all ancient peoples teaches,

that altars were erected to the evil deities everywhere,

'because one hears nothing of good beings, but always of evil spirits——

believed that he had to fear for this, therefore this was particularly

to win, like the Eultus of Moloch, the parent

even sacrificed their children, regardless of Mofi's precautions,

clearly teaches. The Mofaif vessel and the Mofaif legend –

become more coherent everywhere and are understood

licher, if we consider them as offspring of older oriental religions≠

regional doctrines, where, however, the subject is treated in particular–

The theme is most fully contained in the Zendlage.

2. That Zoroastrians borrowed fine wisdom from the Mofe

u Eee ſhould, the sharp-fingered old-fashioned Rhode (in fine
ben Löte Zendſage) vigorously contested. His reasons are as follows:

a former 1) he draws attention to the fact that in the'

– Zen writings (whose authenticity has long been proven, and which, like

Heeren in fine “Ideas etc.” BJ ©. 492. says that

have survived the crucible of criticism and proven themselves,)

the names Medes and Persians do not even appear. Although

sometimes provinces are mentioned, as in the first Fargard

of Vendidad, (which religious text is the entire work of Zoroaster

is, as Rhode presents in another place in that work—

does") – there are some fine ones among them, on which any of the

Traces of this myth can be found, and the influence of perfumed
Religious ideas on the Jews proved sufficient.

∗) The era in which the Vendidad was written
1) from the historical provisions; for only the rulers
of the Pishdadier and Keanier dynasty are mentioned, such as Dſhemſhid,
with which the formation of the nation began, Beridun and
VPaſchutan, King Buftasp's 2nd son, whom Zoroafter praises because he
his teaching in Vers Sffehuan, where Sener was governor and his son—
nes, Oruertur, efforts, the priest wanted to be there, helped. Lau:
of time. 2) the geographical determinations also
There is a bright light over this object. Some find it the view≠
clearly show the author's place. The initial list of
Countries and Derter begins with Iran-Vendſi the next battle areas
3oroafters or Zerduſchts, as the Zendbьcher call it
The names Sogdiana, Balkh, etc. Bon Ber belong to this group:

Could be used reasonably, which is between Medten
and perfidy took place. How could one justify this silence
explain if Zoroafter, as Heeren thinks, a contemporary
of Cyaxares I, where Medes and Perfer in the
Relationships of a ruling people and a dominating
against each other? The people among whom the authors of the
Zendbücher lived was one, they were Aryans.

2): find the Zend scriptures everywhere: with features from the early—
about the history of the people among whom the authors lived,
These stories always have a religious
Two. Why then a silence about the great Na—
national event, which under Cyaxares I was still in free form:
denfen feyn. had to, the shaking off of the Afyrical yoke?
Ormuzd, who is thanked for all his good deeds, would have
Berfaffer certainly also examined this important event-

3) the Berfaffer of the Zendbůcher apparently lived in a
Meriod, where one found a different kind of wealth,
as herds of cattle and clothes. Strabo's
(Seogr. XI. p. 517.) News of the nomadic life of the ancient

Bactrians. At that time, a man’s wealth was only
according to the number of herds. So Ormuzd promises
in Bendidad (Farg. 22.): “Serve the no and the heal,
and I will give you seven thousand broad-chested camels."

4) Also the religious laws of that time, all of which are in Ben:
didad, speak for the claim made here.
Nowhere is there any reference to conditions that every ho:

The Borgi (Alborgt) appears, from Zlüffen to Araxes, Phafis
and %. In few books the appearance of their author lets us
ner characteristics as clearly as in this case. Just imagine,
the Bendidad would be, as some believe, nad) abolition of the perfect Rei:
it, and indeed by the Parfen in India, what would
from these Anaabes, and which ones should one expect then? 3) the
political decisions also reveal a lot here. The whole app
Council of regulations and the individual types of provisions are based on
the constitution of the empire shown above. The same A estates, the two
Praises of field cultivation, the same descriptions of a trienerif
People's defensive weapons: lances, bows, and clubs. The swept away:
These orders are now only observed by the Parsis of today.

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This makes this cultural level necessary. The oath, as well as the
Use of Scripture in social life seems contrary to the law-
sender still seems to be unknown. So doctors with cattle-
paid by priests only with prayers for their art. Read
one reads Diodorus (II. VIII.) and one finds (under Cyaxares)
The inhabitants are already rich in gold and silver. So
Were Zoroastrian teachings appropriate to their circumstances?
But with Moses, Abraham already knows coins, and the
Trade for Ephron's field for 400 shekels of silver (Gen.
XXIII. 16.) points to a later time, when the Zoroastrians-
You, there.

9) Furthermore, the following frequently occur in the Benhhächere:
reflections on the state's circumstances:
barn and news of battles. But only from the
Turanians against the north, and from the sinners over the
The vine grows there. But nowhere is it much wet
'Here more mighty Nineveh, nor of world-famous Babylon
thought. How was this silence possible when those
Cities and empires existed? Can one
in the presence of the Zend books, which at each Gele:
opportunity to understand religion through the history of the people
add fuchen, and yet the separation of the nation in Mes
the and Perfer, the destruction of the Bactrian Empire by
bie Affyrer, The associated subjugation of the whole Bo!
tes, the shaking off of the yoke and the restoration

About freedom, the division into medial and perfect realms,
the fight of both and the founding of the actual Perfers
rule silently; can one remember something
der3 denfen, than that the authors of the Zend books in ancient Bactris
early empires lived, and tell the story of their people,
before e5 was subjugated by the Persians?

Bergleihe now the news of the Zendbiicher with
those of the Greeks, so they form a coherent group:
fhichte, and it is clear from them that Zoroafter as, author:
a large part of the Zend books, at least six hundred
Fahre must have lived before Mofe. Which contradicts
also the great age of the Zend books? They breathe the poison

of the highest antiquity, and provide the clearest information
about the formation of some ancient religious concepts, about which
Mofes leaves in the dark.” MI

Mr. Rhode could have added: Even about —
the contradictions of the biblical creation story! because if ∗ ∗
Moses (Gen. I. 4.) God separates light from darkness, chapter
This is unclear because light and darkness are never together— ——
men thought, consequently cannot be separated, and through the
The clue to this obscure passage can be found in the theological writings
the Parfen system, where the Abfan of Ahriman (dev darkness
fterniß) of Ormuzd (the light principle), and the one enclosed in the mosai—
Time of struggle and alternation between the two, N
that contradiction in Moses is sufficiently explained.

“If the Jewish narrator of Zoroaster” — u ———
notes the superintendent of Pabstdorf (“the present world” of
Ballenstadt) “Sun, moon and stars only on the fourth
days, one wonders, however, since the plants
already exist on the third day of creation, how can
without the fertilizing sunlight, vegetation can be imagined
How could the Earth have come into being before the Sun
which was the center of the entire planetary system, around which
the Earth and all other planets move, and without
which they were not even able to begin their course?
This obscurity is also revealed in the Zend writings.
If Zoroafter, who also had six creation times ∗) (Gas
hanbars), and the sun in the fourth month of the year
be created, so one must be under the guise that
But on the first day of darkness, the spirit
primordial light, Ormuzd; the sun, however, Ormuzd's

∗) The indifhe saying: A year of birth is only one a9

in the life of Brahma, for which fi) Pfalm 90, 4. a nearly identical
place which shows the reception of this idea among the Sfraelites
det, compared with the same concepts in the Parfen, explain at the same time
at the Annunciation that Ormuzd of the 12 Sahr baptisms of the world's duration,
which used the first half for the gradual creation,
the agreement with the words in 6 days of creation and
6 baptisms of the world's duration.

Merk ift, a part of the physical world; the material son:
But the light cannot be confused with the poisonous real light:
be changed.'

If finally in the Mofe (Gen. I. 27.) God a man:
little girl and a young lady, but they follow in the following:
the chapter, verse 22, first the woman from the Nibbe of the man:
nes forms, there is only the sentence for this contradiction:
provide sufficient information. "Us Kajomors" — (i.e.
mortal life) who, as the forefather of mankind, came from the
right side of the Urftierd ∗) as well as Gof chorun Repräſent
the animal world, from whose left side emerged —
“When he died, his seed flowed onto the earth,” the Zend books report.
“Over two parts of it, Izad Nerioſeng watched over as
Shot poisoned, over a part Sapondomad, and the light of the
The sun purified it. After 40 years, Drmuzd let it
a plant will emerge which will grow like a tree
grew and produced 15 sprouts. This tree had the following:
ſhapt of a man and a woman in their ber:
agreement ∗∗) and bore 10 pairs of men as fruits. There:
from Mefhia and Mefhiane became the Stammel:
tern of the whole human race (ſ. Bundeheſch.
XV). — It remains strange that the remaining I people:
couples that the tree bore, not at all thought further,
The whole human relationship starts with one couple:

∗) Anquetil du Perron, the French translator of the Zendbů≠
rather, ask on this occasion: Should perhaps a rſonomic
Reason that gave rise to the idea of all vegetables and
Animals are derived from the bull, because nature is reborn in spring
As a child of Sanffrit, he would have chosen this stretcher for himself:
answer, as we have already noted above, by having the opportunity:
den, which in Sanffrit means bull and earth at the same time, and biefer My:
thus alfo wants to give the first man from inheritance
formed, alfo again a proof of the origin of Parfism
from sin. |

∗+) This Persian myth was also adopted by the Rabbis,
which led him to explain the dark place: Behind and in front of

mic formed (PI. Eu anmwendsten, (f. Zalmud in “Berachoth” f.
61. c. 1).

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The fo frequently in the Zendfeh scriptures on Mefchia
and Mefchiane's allusions also prove that
that the legend of the origin of mankind under the
Zendvolf was generally accepted.

However, these evidences leave a lasting impression
the Babylonian exile, ald Mofes felbit, for the author

that creation story compiled from the Zend books

recognize; and what comes from the mofaifchen vessel structure and fo-
current ecclesiastical and political orders, on the way
the tradition, until the time of the abolition of the so-called Bü:
Moses had received in Babylonian exile, was allowed

perhaps from ancient Egyptian sources to the legislator—

flowed fine, like 3. B. the Berbot from the flesh
Animals to. effen. If only one could see the Zend books before one's eyes'
baben, one would ask like Rhode: “Why fol nad Mo:
Is the law that rabbits are an abomination to the Sphaelites?

$22.
The cause
bes ban
the sign

Why should his soul become a monster when he has a —
port? Why does Jehovah forbid the unclean animals, which I only in

because he is holy, and the Siraelites as their people are holy
fhould?“ and how the same author is ready to answer:
Because Ahriman is the source not only of moral, but
also the physical impurity, therefore as its:
All human and light-fearing animals are considered creatures
such as: mice, rats, rabbits, harbor, all those of corpses—
names such as lions, tigers, hyenas, wolves, etc.
consequently all kinds of infections, flies, and what is on the

Earth creeps and slithers like the snake, (Ahriman's favorite:
deep disguise) which is itself only a worm in a larger
Scale if. (This also explains why the Qu still exists:
enjoy the fine fruit or vegetable juice at all, if
they notice that a worm is in or on their homes–
tion has opened.) But one may say what is far true:
I think it is more likely that Mofes like Zorvafter come from
the duels of the Brahmins could have been created, and Erfte:
who only borrowed indirectly through the Egyptian priests
wanted, could have followed their examples by themselves
The reason for the ban was concealed because the Mo:

the Indian–

parfifchen Res
religious challenge,

——

tive of the law inherited by them – they themselves no longer knew–
ten, or in their usual way in this piece
mysterious deeds; but the Persian religious founder, who
the old Indian religious building was renovated, and already the
Myth of the Fall of Man had changed its basic idea,
his inventive talent might have been used more often, and
have given every old law a new motive.

If one runs demnad) in Menu's regulations (V, 11. 19.
23. 35.) the list of animals whose meat is forbidden to eat
ten ift, whereupon, as with the Mofe, the pig and rabbit=
chen, the harbor and the camel, the hedgehog, the toad, and
all that creeps on earth, the animals with unbroken hooves:
fens, herons, natterjacks, owls and all amphibians are prohibited;
and. among the fish the same small number of permitted:
finds (cf. Lev. XL.) also the regulations because of the
Touching corpses and unclean animals occurred:
If you do not miss the impurity, you must also fi) through the
Equality of religious beliefs of such different peoples as
Indians and Israelites, feel not a little surprised; but the
Motives for the ban in the basic idea, soft like a
Thread through the entire Brahmin religious system
draws, namely in the transmigration of souls must appear,
which also gave the power weaving its origins, and the
Subservience of the Sudras to the concept of impure tribes
The reason is therefore the impurity of the soul:

evil, which the body of the unclean animal be:
lives, and who in his previous life
had contaminated it with sin, which is why the enjoyment and
Even the mere touch of such a creature
has polluting power.

23. From this point of view, the une
What a volt of tangible, as in the biblical retelling of the old
N ∗ Myth of the Fall of the Erfie Men a mash-up

dythe from
Sins of indiferent and perfect parts of the body could take place; for

Presumably, the Jewish representative in Babylon was
indifche, among the Sfraelites since Mofi's time and perhaps from

preserved from an even earlier period, but perhaps already

melted by the Egyptian priests, and through
many centuries by a poor storage medium,
like the oral tradition, moreover under a crude noma-
denhorde even more elaborate saga than a too meager question-
ment appeared to the fine writings, which he praised for their great-
To effect a greater spread, Moses entrusted to include:
Jleiben. The related echoes from the Zoroafirifchen My-
the, which must have been very dear to him in Babylon, led him
to a misrepresentation of both legends, although it is not at all:
This could happen when the perfumed material becomes the main
to make, but older legends only come through here and there
to let them go; for up to the snake, which is near the Mofe,
as with the Brahmins, only appears as a living animal,
(As. Res. X. p. 40.) the biblical narrative bears entirely the
perfect character. Although some similarities are encountered:
We say in all three legends, such as 3. B. that four fluffe
watered paradise, where Bohlen (in his commentary
to “Genesis”) the Indian passage in As. Res. VII. ©. 321,
for this meeting of the narrators in their ideas after-
points, and Zoroastrian's idea of the rivers deriving from a primordial water-
to let it flow, says Gesenius (in his Commentary on
“Isaiah” 1. ©. 322.) would have with the biblical passage: “A stream
went out of Eden and divided into 4 rivers:
also another Bible verse says: “The woman’s
Same fol crush your head, and you throw it into the
“Strike the heel,” (Gen. III, 14.) to lead back to sin,
because Nah Nofenmüller (f. old and new Orient
1. Kay. ©. 14.) which refers to a passage in “Maurice
Go. of Hindoftan'), is found in the Indian My:

thology a war allele. In one of the oldest pagodas
There are still two figures carved in stone, of
which one of them is Krifhna (the incarnate
God Wifhnu) on the shattered head of a snake
while in the other the God of the
'Appears wrapped around a snake, and bitten in the heel by it:
However, it is very doubtful whether this fragment
a myth that of the Fall of Man as a component,

or as a foreign fragment of Zoroaster in his tale—
tion had been switched on in order to get to the Meffia idea:
to play, which tendency in the perfiich narrative, where the
The snake Ahriman himself (or out of envy of the lucky—
condition of the first human being, which through the persuasion of
to eat a forbidden fruit, cheating on immortality,
and the hope that one day Ahriman’s rule will be overthrown by a
Erlöfer broken would be broken, a comforting need)
cannot be overlooked. The Indians also really associated the
Messiah idea with that Krishna, and expect his return:
Theirs at the end of the present world age, like the Par:
fen the Prophet Sofiofh. Therefore fi) offered Zoroafter
that image as necessary for inclusion in his myth. .
However, the Indian fragment should be of a visible nature:
be afraid of the remaining parts of that fable, because the
Bermiffen the forbidden fruit — a fruit of death
is mentioned at best, only if not by the deity before
warned of her sniffing in the Indian fable — in the Indian
The story can be explained by the fact that the Brahmin
According to Ichre, which the souls of men to from God
fallen angels who, in their state of trial,
Earth to regain its former perfection,
the myth of the fall of the first humans has not yet
would have been appropriate because the found Dewetas (goats
fter) work their way up from the Onderah (Hell) to Menfchen,
whereas Meſchia and Mefchiane at Zoroafter — who is the,
Fable of the fall of the angels to explain the world
ruling blasts at the intrusion of Ahriman's power—
was not needed - from its fully formed state in:
more and more had to come down. The crops had to fly,
the others fall. |

The connection which can be seen in the Indian narrative:
tion with the perfect and biblical find is that in
in all of them a snake plays the main role; but infofern 30:
roafter differs from the other narrators when he is under the
Spear, which, through the seduction of the serpent,
robs human couples of immortality, destroys milk,

– ——————

Mefchia and Mefchiane from the teats of a white goat for:
“I have never tasted anything as pleasant as this milk–
fen, they said, the milk I just drank has
immensely refreshed. (Federal Assembly XV.) But that was a
Evil for their body, which they found through it: they against their
body, and were punished. "Ahriman, your speech is a complete lie
is” – it continues – “approached them for the second
Male, and gave them fruits, which they ate, and lost
ſhe hundred happinesses that they had so far ——— had, until
on one.” (3rd Avesta B. III. p. 84, 83.) – In the indi⸗
In the myth, however, the fruit is clearly mentioned, it is
in paradise, besides the tree of life, also “the
Tree of death, the Chayamba, whose fruit
resembles an apple” (Kaiser’s biblical theology p. 169)
and the snake poisons the water there, which
which is the preserving element in Indian religious concepts.
But she is not the Zoroastrian hell-serpent, which
leaped from heaven to earth, like the covenant–
heſch (11) tells, but only the most cunning of animals (As.
Res. VIII, ©. 321), and is therefore not only correct in the statement
About forbidden fruit, but also in the indian story:
agree with the biblical text, as well as this one in the
Snake fine demon denft, which clearly enough as a
Animal, by also being the most important of the
beasts of the field, and by the curse given to them,
that they should creep on the earth and gather dust,
Demonic this snake even more enchants it than
one would have to take these words figuratively, as a description for
the expression: living in matter, since the Zend doctrine
According to Ahriman, the preceptor of matter is, and how nad)
the Brahmanical religious system the waste of Motfafur (the
indifhen Ahriman) brings the creation of the physical world to
consequence; hence the Indian's idea that the body only
a prison of the soul, which they inhabit as punishment
This also gave rise to the idea among those peoples,
that the soul should free itself as much as possible from everything earthly–
tear, and the flesh must be killed, the purer and us

– –

disturbed surrender to the contemplation of the eternal primal being–
ſen, and then prepare oneself all the more skillfully for future salvation
to be able to. Whoever clings to the earth, that is, the sense–
indulges in his own selfishness, if he falls under the power of the one who
rules over matter.

The question is whether the snake was also used by the Indian as
Damon was thought of, can perhaps be answered with certainty:
words, if we consider the few Greek writers
and preserved nephew of an Egyptian myth, with which–
Indians, in that the Egyptians are considered descendants of the
Sinners by agreement or even distant relatives:
that these legends appear here as important witnesses, and
can lead us out of this darkness. Fortunately
Apollodorus and Plutarch provide important clues here.
The serpent Typhon, which with the very characteristic
Morten Eoynto de Ywvais mavrouaıg zai moixıhaig
Apollodorus not only as a speaker, but also as a wise man
is described, according to Plutarch (de Iside et Os.) as:
characterized as a powerful opponent of the deity (Isis), the words
the goddess ftet3, as evil poison in the world everything
confusing what properties these
writers attached to it, and was of even greater
It seems important that the same author, according to that remarkable
worthy place: “the first sign of Insa” At–
yurvıoı zahdcıv“ Typhon was already killed by the Egyptians–
tan can be called, this testimony also speaks ours. Presumably–
thung the word; for the biblical name Satan (Job II, 1,2)
corresponds to the "Loxs of the Arabs. If one uses this word
If you pronounce it forifch, you get the Greek zeirav. Such
Zitanen find the gods' hairs, or little men from the
Period under Saturn, which all opponents of Jehovah's
(Zupiterd) and were made into demons by Hefiod
that are floating in the air, and the commotion of the men:
fchen observe. The ending av in Satan, which
Egyptians sometimes call Seth, ift also terminatio aucta
(m. 'cf. Onan, the son of Judah, derived from On [Ti]
generative power) and the radix is or, Arabic Dus (infir–

mavit, perdere studuit, neei obtulit, contaminavit sanguine,
ira arsit (f. Gelius ©. 1329). That the myth of Typhon

passed on to the Hebrews, testifies ‘moreover Plutarch with

the words: “arrodev Eıoı-zaradnkoi ra Iddalza rragel-
zovreS' Eig Tov uvdor ". 5 is the Hebrew
Feæ pronounced Syriac: Typhon, from >2x Viper (Se.
14, 29) and the even clearer designation is found in the
Ser. 8, 17: Dmsax Dun), where wm, snake, ald Bei-
sentence ∗ idea of —— in snake form still
more confirmed. Probably this was, in Egypt, by the
Hebrews, deity under the name of the one found in Exodus-
names 2x >22 worshipped by the Egyptians. Ppx but
In Hebrew it also means north and midnight, which is the
Typhon declared his enmity against the sun god Osiris, and
at the same time to the Persian night principle Ahriman, the god of
darkness, which in Zoroaster's case is the
Hell's Serpent is called.

But in Egypt, Typhon was not only thought of
as a being living in the far north, (hence his
Name Baal Zephon among the Iftraelites,) where the largest
Cold is, but he was also credited with the warming sun
internal heat, which consumes all moisture. Because of fine gifts,
To dry out and catch the Typhon red was formed
and fiery-colored. As the fiery wind, Samum, he is called befon-
ders Apopis, the Rife, and ift fo the demon of the mind,
the two-legged, fire-sniffing ox drives in front of him (the
glowing sand rot), and that is why it is also called the red:
zov de Tupwva 77 xg0E rrupgov, as Plutarch describes him,
and red oxen were sacrificed to him, a custom,
which mofe in the desert with fine clouds also:
led, because the Sfraelites fed a red cow instead of the
Oxen chose to call ift Faum a deviation.
Under the name Apopis, Egypt has a myth of
Typhon. Brother of the sun, brother of Amun
slnmon ja), named Apopis, once satisfied Amun.
In this war, Dofirid stood by Amun and took

him under the name Dionyfos to fine Bi. The
The Brahmins. 8

$24.
The origin

of the –

Rite,
gd

ro Be
Cow tour
find,

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The name Apopis also recalls Epaphus, the son of the cow:
goddess So and Apis, the sacred bull of Egypt. So
Typhon is also a bull, but the wild, snorting, red
Fire bull, in opposition to Osiris, the sun beast, which
the seed of fertility within you. It is the sun
Brother, but not the benevolent, but rather the destructive and
killing, therefore a wrathful flyer: Serapis, (made up of
“75, Ochfe, and a8, anger). The symbol of the excited
Nature, the disintegrating principle, as counterpart to Apis, the
the soul of the Dfiris, the sun beast, deffen service
a5, which took place in Heliopolis (City of the Sun), and from the Israelites–
Consecration Gore was worshipped as a golden calf in the desert.
The connection between this cult of the Hebrews and the Egyptian–
Ro) under the one can be used for two different terms:
Calves from the words Apa2 prove, which, Nind significant, with
ey outer vowels namely p3 denotes the dawn–
net, because Apis is the symbol of the sun.
Here e8 should be in the right place, Bendavid's
Opinion about “the religion of the Hebrews before Moses”:
to submit the following references for examination. “The Midrafch
– says this scholar – “claimed by the Siraelites
in Egypt, that they served a foreign deity –J in
the words:
22 ö 237 ati 77∗ 17379
and answers Mofi's question about the name of God, who
him to the Sphraelites is proof of this hypo–
thefe. The author should have added that the (“alleged”
– The patriarchs did not know the God of Moses, says
– Moses VI, 3:
Sm IT N> 77 aD:
$. 26, We must therefore, in order to gain light on this, the following:
The toes of the Mofaifchen document with those ruins of Ges
compare the history of the ancient Egyptian religion, which the tooth
three degrees of the time still intact. This will result in:
deity. 1) that the Egyptians had three degrees in their religion
whose initiates are all fine idol servants, but
of those who have third degree dual lifts,

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of the second, Zebaothites, those of the first degree
but, real spirit whales have been found;

2) that the tribe of Eber until the time of Joseph
both lower degrees, namely Laban and fine Fa—
family on the ground, Abraham and his successors
however, landed on the second grade, and

8) that Mofe the comrade people, who until now only
Epopts and perhaps only the priests of Mendes bee
fanten, first degree as ordination.

The dualism (intentionally) from the perspective of:
the many poisonous and physical evils in this world,
which cannot originally be attributed to the Creator himself
could, but an evil spirit, which escaped the first star:
against. Thus, dualism and the
Worship of evil deities. But when it was found that the.
Sun both sweet and harmful, the animal that gives us
serves as food, others are needed for the processing, fo
This consideration led to the concept of well-being: -
and the wrath of the gods, and opened the battle in
the nature of the collective forces, the army of forces,
by us with the name nature, and left it to us as
consider a whole that maintains itself through destruction, and
destroyed by preservation. This army of forces was called Ze:
baoth (minax), aggregate of forces, but not yet as
Unity, as a poisonous, eternal, infinite, moral being
Now the man had only one step left,
to rise to the true idea of the supreme being.
genetic representation of the doctrine of God can be found in that of He:
Rodot, Dlato, Dio Caſius and others preserved for us
Theogony, but through the Mofaic document
fully prove that these writings:
can serve as supplements, and change:
must have been done correctly. The course which the human—
equally taken in the knowledge of the primal being, was
so the following:

1) Powers as poisonous Sa thought of as gods: Poly:

theism;
8*

4. 27,
The Jewish
Zebaoth ift
identical with
the Egyptian—
fihen Iſis:

2) the forces are presented in a finnish way, and the image as God:
ity worshipped: idolatry;
3) divided the forces into two parts and showed them respect
all good and evil spirits testified: dualism;
4) the familiar nature as a fleeting army of conservation:
thought of the destructive and disintegrating forces, and these and:
divine honor to any symbol: Be:
Baothism; >
9) the MWelturfach as the only poisonous, eternal, moral
Being thought of and served without symbol: Theism.
As for polytheism, it is believed that
the great multitude of Egyptians followed him, and every natural force
worshipped as a deity. |

The Persian dualism is found in Egypt in the
Myths of DOfiris and Typhon or Serapis again,
Dfiris, the Egyptian Ormuzd ift to Divdor (LI e. 10
u. 11) and Theodoret (Ser. 3) the sun. Considering
now the one led by Diodorus (II, 22) and by Hervdot
(1, 48) suggested fable of the generative members of the Dfi:
vis, fo follows from this that among the Egyptians under these
Names all 12 signs of the animal or the sun's orbit
Serapis, however, means, as Jablonsky
(Panth. Egyptian II, c. 5) after Macrobius, the 6th
Signs of the zodiac, which the sun in winter, the meaning:
image of destruction, passes through, it is therefore that part of the Na:
tur power, which shows itself in destructive, unfriendly form,
the Egyptian Ahriman.

These two principles united in the Jewish God, find
according to the Talmud different terms, and applies to Jehovah
for the merciful God avunın nn, Elohim abe
for the fiercely judging God 707m.

Isis, who was a woman, mother,
di nature, means, lets fi) according to the different
Interpretations that the writers give to this deity as
Zebaoth, the hypostasized army of the fire-riding forces of nature
as a whole, as an aggregate. That under Iſis

How nature can be understood is already evident from the various

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symbols attached to her. Soon it was reported that Iſis
Be Ceres, soon she will be Bubastis again, moon goddess, kai ui |
Juno; for at Montfaucon one finds not only Iſis⸗
images under the form of Juno, with strong breasts, the
representing nourishing nature; but also in the statue
Diana of Ephesus is recognized as Isis, as she
in the drapery, according to some antiquarians as much-breasted he—
seems. But how else can all these concepts be united?
than in the idea of Zebaothism, in which both the cer—
disturbing rather than preserving forces together as an aggregate—
thought, and where this aggregate is then hypostasized, with us Na—
tur, called Iſis by the Egyptians? |

If these conditions are met, the
Sentences that 1) Ofiri3 and Serapis the dualism
and 2) that Iſis means the God of hosts. Who:
Let us stay here for a moment and look at what has happened so far:
brought to parallel with Bible passages, we find indeed
not3 , which would have some resemblance to Osiris; The good
Principle is not indicated anywhere, only what the document (1. B.
Moses Chapter 31, Verses 19, 34) tells of Laban that he
Theraphim worshipped as gods, clearly shows that:
known to the Serape, and adhered to dualism
babe. If you think of the Haldäiihe An (bull, Ochie),
Daffelbe which means 5 in Hebrew, and in Egyptian
is designated by Sar, you only need as binzuzufüs
gen, which means anger, to the angry bull, the 9th 28th
böfe principle, in the name of Serap, to appoint Therap. Th —— —
raphim also find the plural, pictures of Serap, and We gonprer ift
receive evidence for the introduction of dualism before N
Monotheism, because this principle alone can be
not even think about it; without giving him a good one. rain

What Iſis was to the Egyptians, was to the Iſraelites

Shaddai, the hypostasised idea of Zebanthism, the
The freeing natural forces are conceived as an aggregate.
Deity is always referred to by the archaeologists as Shaddai
worshipped. Sm Job, where one sees the three friends in a
pre-modern times must be thought of, comes into their mouths

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— — _

– –

no other name of the deity than Shaddai,
only appears as God himself and tries to justify himself
(Chapter 38) here, where the author, already in the Jeho–
vahdienſt initiate, speaks only in his own name,
the deity is given its true name. According to Mofe
The name Shaddai is first found when the
Religion of Moses has come into contact, and the mystic–
which, Jehovah, was only confined to a few priests.
Tent of Judges Nuth (I, 21) speaks of Shaddai, and in
the Babylonian captivity serve) for even the Pros
pheten This expression. Mede Ephra, nor Nehemiah both
nen deffelben, whereas he but again everywhere in. the
Time finds when Jehovah is given the nickname Zebaoth:
hangs ∗).

This alone would prove that the idea which
the worshipper of Shaddai had of the deity, not quite
must have been as pure as that of the Jehovah worshipper,
or what just says so much that the degree Shaddai is lower:
ger, as the degree was Jehovah. But one needs
not to be satisfied with this evidence alone. The document
Speaks for this claim in the case:
mer ND HN a DPI2 O8 PN O8 Dia Dy NONI
| – ——

Here the document introduces God himself as speaking, and
We ourselves hear that the degree of Jehovah, the
which Moses 2. B. Mof. II, 14) is given, is higher than
El Shaddai, whom the patriarchs had. Also Sethro of
∗) Among the prophets, Schovah was the god of hosts, the volt he
that at least at the time of Seremia no one made a dehl of his Isis service
(Zer. 44, 8. 17 ff. and Chapter 7. V. 185 for whoever of the five could
Dmdn n92n meant as Isis, the moon goddess?), Fann only
Shaddai Zebaoth. As pure as in Moses' time,
the prophet the concept of deity is not preserved, since the addition Ze–
Baoth abolished by Moses as superfluous, taken up again by them–
men was. – Presumably, this is why Jehovah was only mentioned in the outline–
bung Adonai (my Lord) is pronounced because Jehovah is the exalted–
The essence of God, purified from all philistine concepts,
and was not allowed to be mentioned by the profane.

initiated into the mysteries of Jehovah by his son-in-law,
explicitly: Now I know ufw (2. B. Mof. Chap. 15,
V. 11.) |

Let us now ask: what is meant by Shaddat?

Aben Eſra answers: Shaddai, the natural necessity
ity mx), significant, is connected with Zebaoth, which
Predicate Fine is the proper name of the deity (Sxx Swo), because
We do not encounter this meaning anywhere, but always in the following:
connection with Sehovah or Elohim as one from
Sat name formed from an adjective (Han my) In
In this context it is always said: God of the heavenly
Forces, the Om Rat, and adds: There are
three Melten, the Finnish or lowest, in which the human
lives, this depends entirely on the forces of nature, Constellation—
nen 5272 off. What like reward and punishment, luck and us
What seems like a miracle is nevertheless a necessity.
The second world is that of the angels, the mediating one.
third, the Kingdom of God, of moral freedom, to which
which man can raise through his will, and through
which he performed miracles, in spite of natural necessity,
judge in the state if. The archaeologists imagined God only as
Shaddai, ie natural necessity, they were therefore also
not able to perform miracles, but Mofe, the Si:
hovah from challenge to challenge, and thereby become
third world, the realm of freedom.

The difference between two things couldn't be more clearly seen. What a pity. 29.
that and Jehovah do not specify; and it goes from this: RE Fr
that Schadat hypothesized the idea of natural forces, Se: —
hovah, on the other hand, is the sublime, moral, with freedom be—is the Dun:
gabte Wesen ist. But the etymology shows completely that Et
79 DR the aggregate of preserving and destructive nature- Typhon
forces, which is exactly what Isis in Egypt—- united—
ten, insofar as 75 a breast is the symbol of the breadwinner— —
indicates, therefore Isis is depicted breasted; as well as vx
of destroy, a devil, evil spirit (ugl.5 .B. Darf.

Chapter 32, V. 17) and to the Egyptian Typhon
remembered. |

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Let us now look back at the path we have already
made, so it turns out

1) that the Egyptians had three degrees in their religion
as: Spiritualism ∗), Zebaothism, and
Dualism.

2) That these three degrees parallel three degrees in the pen:

of which the first, Jehovah, who is of
Mofe introduced the service iflz the second, however, the
the arch-later adhered to was EI Shaddai (sw 5) and
the third, on which Laban and his family found: nın
dualism.

But e3 there is still a place in the original finds,
which indicates that Abraham did not consecrate God in the highest
thought of myself, and others a greater insight into the recognition:
belief in the deity, and that Spiritualism
He had been known before Mofe (Genesis XIV, 18 ff.).
It says: “Melchizedek was a priest of the chief
God's.' Who must not notice that Abraham
had Melchizedek swept and gave him tithes? Al-
Little Melchizedek was a priest of God of a higher degree,
which Abraham had heard of, but which he had not yet entered.
was inaugurated, and from whose priest he received blessings:
catch, as could be decimated. The objection that the
The name Sehovah has often appeared in the history of the patriarchs
finds, does not yet prove that the deity is under these
Names must have been known, because the document (2.8. Mos. III, 6)
denies them this knowledge completely, so we can
here reports a break to do so less, since there are two
There is much to excuse them:

1) one must distinguish whether the report from which he:
first or second fragments, because as Prof.
Sramberg, there are two original texts that are

∗) Bendavid is thinking here of Mendes, the Pan of the Egyptians, Allgeift
(Ifev), the supreme deity among the 8 gods of the first rift (Herod.
il, 145), just as Iſis, according to that author, is the supreme deity of the second
Coffee is.

the alternating use of the names Jehovah and Elo-
him most conveniently distinguish, and two special
Authors for the components of the genealogy. – The
The first fragment reports ever more faithfully and serves itself:
ly in the history of the arch-paterns always the expression El
Shaddai alone;z |

2) even if in the news that the first fragment-
gives us from the patriarchs, the name Jehovah found:
This is not surprising, because the human

Anyone who is at any level of consecration can
only felt into the delusion of the less initiated:
fen; especially3 when it comes to the sublime concepts,
It is close to the more informed person when he talks about deity
give a name other than the honorable one. Where
it was therefore not necessary to characterize the patriarchs,
Where he did not introduce it, he avoided the name Schab:
there carefully.”

But it is what Bendavid, in his fine proof of the 5. 30.
Relationship of religious ideas between the Egyptians and the Ram≠
Iſraelites have neglected to mention here—rather
It is extremely important that the divine name Jehovah covers the entire planet
Planetary system of the Egyptians contained in it, namely in — ∗ ∗
gender order: fh.

| A the moon
I the sun ∗) |
H Mercury (Pi: Hermes)
E Benus (Surot, Star of Isis)
O0 Mars (Ertofi)
Y Qupiter (Pi—Zeous, Star of Osiris)
2. Saturn (Remphan, King of Heaven).

But the Phoenicians also used to do this, as their Theo 5 31.
logy from Egypt, before Z and 2 the Sun Book:
ben I to feßen, and from this arose the divine name Sao, ur. ∗
which occurs among the Gnostics. Probably also 73 +7

+) That the ancients considered the sun and moon to be planets, and
Earth left out, known from the Ptolemaic Eyfteme.

ee u

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among the Hebrews the combination of the 3 suns: and mono:

buchftabens, meaning the union of the male and

female generative power, alfo the primordial god, in whom both powers
merged find.

.32. Inasmuch as Remphan or Rephan (Saturn) is the first of the

the planetary gods in Egypt, as Gatterer (comment.

mſiſhen de theogonia Aegyptiorum) is also for the saints—

Sabbath celebration can be found among the Jews of the origin.

The author mentioned makes it clear in J. cp 10 that the

Egyptians for astrological reasons the planets not only

Rulers of the days of the week, but even of the individual hours—

that of the day. Only they started with Saturn

as the highest and most important planet in their astrology

so that this is the planet of the first hour of the first day—

ge5 was, and the remaining planets left them in their na—

natural order. The 8th hour of the

On the first day, Alfo again had Nephan (Saturn) to Ne

agents, and for the 24 the Ertofi (Mars). The 1st hour

of the 2nd day. According to this order the sun had

Negents, the 1st of the 3rd day the moon on every

Hegents of the first hour of fear now held the Egyptians—

but at the same time for the hegent of the whole city. And fo

fam e5, that now the planets as negents of the days, in

followed one another in an unnatural order, so naturally

also their consequence in the appeal to the individual hours. Here:

It is clear that Saturn's day was celebrated by the Egyptians

the first day of the week, and e8 asks himself therefore, which

a connection between this division of the year and the Hebrew

hen have Fonnte, since Mofe has Saturn to fever:

ten days of the week? The answer is: the Mo:

days, because they were dedicated to the planets ∗), could

Mofe, a fierce Unitarian who only

Anyone who wanted to tolerate the worship of Sehovah'3 had to work towards

∗) The names of the Egyptian weekdays were according to their plans:
the following: 1. Rephan, 2. Pizons, 3. Ertofi, 4. Pire, 5. Suret, 6.
Piermes, 7th Pilol. j

– – –_ – – – – ——

that the days of the week lost the idolatrous element in his plan;

only one day should be set aside for rest and
be dedicated to Jehovah. But the Jewish lawmaker could

choose a more suitable day than the one given to the Egyptians

the most important was – the day of Nephan or Saturn? ∗)

Neyhan was the first and most important planet for the Egyptians,

Hence the first deity, which Nang he still in the later
Aftvology. The most important day of the week for the Egyptians was

alfo also the most important of the Jews, but not on a planet,

but the Creator Himself, the Sehovah, the sublime
He was consecrated as the national deity of the Siraelites.

This day was the first for the Egyptians, but for the Sphaelites

the feverish; but Moses had to either have the idea, the Ne:
to make phanstag the Sabbath, or to give up the first

Day of the Egyptian week to make the Jewish people's lives.

Very soon he chose his own separation system

remaining faithful to the latter, and fo EFound he all fine over:

thought designs in this little change with each other
unite. –

The Eultus of the Egyptian god Kneph, Symbols 6.33.
of the beneficent power, still believed by the Sphraelites in the OR
Arabian desert; because of K – ——
says Richter's “Phantasieen des Alterthums” Vol. II, in the Cultus der
©. 292: “The harmless and sacred snakes in The: –
were an image of Kneph. The erected statuary under the He–

lung and the thick swollen abdomen is in the Dar: "une.
fellings of the sacred snakes particularly characteristic,
Symbol of the strength and power of the deity. The annual
Rejuvenation, the tough and long life also made them
Symbol of healing power." But now we live (4.8.

Mo. Chapter 21, Verse 9: "Then Mopheh made a bronze serpent,

and raised them up as a sign, and when "someone

∗) Rephan corresponds to Heb. 17D (in Amos V, 26), dag
not Kijun may be read, but Kewan, as the Rabbis
Kimchi and Aben Eſra noticed. In Chadish, 2 tr Ge
vente, and under Saturn was the golden age.

a snake bit, so he attacked the silver snake, and
stayed alive.'

j. 34. So only the harmful poisonous snakes used Zuphon to
RS, symbol, which is an evil principle of the Egyptian wolf:
"ung 9. was so detested that this Efel also applied to the
Pig i Pig as a tihier dedicated to Typhon passed over,
the Egyptians. Therefore, according to Hug (investigations on the myth of Al:

ten ©. 90) on Egyptian monuments a pig figure
with human gait and gestures, also with clothing
and in action, as they were before Typhon
is. (Bol. Herod. I, 37, 78 and Denon, voyage en Egypte
pl. 96 n. 36, 38, pl. 126 n. 4, which contain several of the following illustrations:
genes.) The swineherds therefore formed in Egypt
their own powers, who were never allowed to enter a temple, with
to whom no one was related by marriage, and whoever one of these people
touched, had to observe all the ceremonies of negation.
ban passed from the Egyptians ∗) to the Siraelites
of pork meat cannot, as Michaelis thinks,
have emerged directly from dietary primordial substances,
.e38 If, then, one had the in Egypt through the enjoyment
This animal caused Elephantiafis, a disease that is
which is synonymous with the outbreak, the influence of Typhon
attributed, just as in Perfien leprosy was attributed to a
Ahriman's gift.

Stanley Faber therefore distinguishes (in the 7th chapter of
2nd book of fine work: "The Origin of Gagan Idolatry∗)
in fine investigations into the origin of the snake:
cultus probably has the double character of the snake, na:
mentality in the Egyptian myth, where the snake is also

the two attributes of the All-living (as Kneph) and
of the All-Dead (as Typhon). The same
Tor, as a believing Ehrrift, leads the snake a little too comfortably:
gencultus from the snake from Paradise (!!), on

∗) Only the priests were forbidden to eat pork
(f. Porphyr. de abstin. ab usu animal). But the Indians
direct prohibition (Menu IV, 99).

– – – – –

which he depicted as the Indian serpent whose head Krishna cut off⸗
the dragon of the Heſperides, the Ophion of the Phoenicians,
the Egyptian Typhon and the Greek Python back⸗
The snake, as a symbol of the living and witness-
force, plays a prominent role in the cosmogonies of the ancient
People played a major role with the bull, the lion and
the eagle, which three animals with the snake shape
not only in the Orphic cosmogony, but also in the
Find the Seraphim of the Hebrews again.

That the Seraphim were of epithetical origin-
Herodotus (II, 74) testifies with the words: “In Thebes there is
There are sacred snakes that are not hostile to humans
find, little creatures of shape, they have two horns on their outside:
end of the head. The dead snakes are placed in
Temple of Zeus (Supiter Ammon the Egyptian) buried because
which are holy to this God.” (Compare with this passage
Aelian. hist. Animal. X, 31. XV, 21.) On the image throw
They appear with human figures and remind us:
arbitrarily to the religious beliefs of the Indians, according to
where the snakes inhabit their own paradise. “Oh
Nichter (Phant. d. Alterth. Vol. II, ©. 194) ift the one in Theba
worshipped god Kneph One with Amun, the Zeus of The:
ben and Meroe, the god with the ram's foal, said:
ftem ‘Guide of the heavenly signs, hence the Holy Neck
fung of the horned serpents. The horned god Am:
mon ijt but the Siraelites were well aware that deus
not only passages in the prophet (Jerem. Chapter 46,
V. 25) where the Theban god is expressly mentioned, and his
Name. also written 128, but also a place
(Exodon) Only through the affinity with a
Egyptian myth of that god; for Hercules
unites the shell of Supiter Ammon, also Hammon rm as
Sun god (also in Hebrew the name given to the sun:
men ar derived) called, wished to be absent, covered the
Father of the gods fine head with a middle head, in which «3
felbit the demigod was not able to enter his face
fi to see (Herod. II, 42), If we (2 B. Mof. 33,

>...
V. 20 – 23) also fefen, that God said to Mofe: "My number '
face you can not see, because a person will live, the
me etc.", but in the following chapter'
Mofi's conversation with God on the mountain, yet he:
is paid, and the postscript V. 29. Yautet: 'Since now Mofe
from Mount Sinai, he had the two tablets of the instrument–
nifjes in his hand, and did not know that the skin
ned face shone, that he was with God
which in Hebrew Urterte:

Ay 19272 mn Ar Tan "2

leads to a play on words that explains this passage: because 777
(arab. ..,5) means both a horn and the shine or
Strablenfhimmer, which is what one finds after these Egyptian precedents:
This biblical passage explains the type of setting. In order to grant the hero the wish
to grant him, to cut him off simply by attacking him, Zupt said:
his fine head with the ram's head which he drew his light:
shine, and poured out the radiance of fine splendor in fine
own poison, so that a half-godly eye can bear the on:
A look of fine glory. This means near embrace (lc. ©. 177.)
the MWidderfopf- to Hammon. The small deviation that
at the Mofe diefer felbit the rays illuminates, changes nothing
in the main subject, and assumes that the Jewish narrative–
When that passage was abolished, the Egyptian myth was presented:
That the god Hammon was with Sehovah in,
the two attributed properties are identical, it follows from
a passage by the Egyptian scholar Manetho, who
fen God calls the Hidden One, or as Hecatåaus of
Abdera testifies, Hammon is the one whose name is the Unficht
bare means (Plut. de Iside c: 9). Another called him
the creative spirit that refines the hidden designs and:
fiat power brings to Dafeyn (Jamblich. de Mysteriis
Sect. VII. .c. IL p. 159). He is pictorially associated with Aries:
horns gefschildertz the horns, which at the old shine
and rays mean, have fine direction nad; outside; the
The initial splendor of indwelling enlightenment shimmers upon him
back, and yet pure light, if he is hidden and
unforgotten.

Doesn't this whole description also apply to the Jewish
Jehovah, if one uses the metaphor of the ram's horns

In general, the Egyptian priests of
the creator the sublime concepts, and a description
from him, instead of many others, may you find your pack here:
"Mortal" – reads e$ in Hermes Trismegistus $. 12 de
communi – “If you want to know God, you will never
understand, do not you rise to the likeness of him,
for only from corpses is the like invented. Stretch yourself
emerges from within, a size without limit, emerges from the
Body, break through time, for eternity, hold nothing against you
possible, call yourself immortal, omniscient, omniscient, fey
higher than any sublimity, deeper than any depth, fair at the same time
in all parts of the world, in heaven, on earth and in
IMeere, befaffe with once times, sizes, qualities and
Greats, gather all senses in your midst, so you throw God
recognize.” | | ;

Can one find a more worthy one in the biblical writers?
Description of the divine nature and his property of Jehovah
From what has been said so far it is clear that the Jewish nation: IE He

it only one
nalgott a combination of Isis, Nephan, Jupiter: Untz Componticn
mon, Sineph and perhaps many others whose attributes
find themselves united in him. For Kneph is not on the side of Sfis
Name of a separate deity, but one of the several, Matur) of the
with which the highest being in various respects: N
was drawn. Kneph is the finest of the gods who have become and Kneph
like Osiris and U, he is unborn and endless. Cr rs:
also) originator of life, or the animating primal force of everything def: Ds ungqt–
that in which the phenomena of life are perceived who: who
ven; Hence Diodorus (LJ c. 12. p. 15. in a description
from him the designation zo uev 37 INEYMA Ala TOE–
oayogevoaı used and revevue ift with 9 probably the same
significant if e3 is taken in the meaning like
in Moses (Genesis, I. 2). “And the divine spirit hovered upon
the weapons; He said: Let there be light and there was.”
Description is quite analogous to the picture of Kneph, as
he breathes the world egg from his delicate mouth, which is less figurative–

–

lic) so much means al3: He said: e3 will be, and it was. The
This is the image of the undeveloped world monkey, which the germs
of things in fih. – Alfo also in this place is
Moses only followed the example of Egyptian priests, and if
he, what they did not reveal to the initiated, namely–
$.30. ly the incorporeality of God, taught to an entire people, fo
–– Air, like Buchholz (in a fine brochure: Mofes and Sefus,
tive tempt Dertin, 18503.) thinks that a political motive tempts him to
a 1. 1 his national god imageless and incorporeal
describe; because experience teaches that habit also
for God's fear-inspiring figure is no longer horrible and
teach you. frightening. A figurative God, on the other hand, can
the rude crowd never of fine hideousness and fear
ibility because the imagination in the painting of the
Terrible fine barriers lived. A picture-perfect
God, according to the Jewish politician, was the best
suitable to bring the unbridled, raw nomad horde into obedience

hold.
The concepts which Mofes his people of the Schů–
horses, give so little character of the melting
5.37, God, that Hüllmann (in f. Theogony, Berlin, 1504.) in
From Bist temptation) Sehovah for an actually hift-foolish person
–– son and indeed to be considered as an original Emir of that Arab horde.
When Moses condemned the worship of the Egyptian Apis (2. B. Mos.
for the un-32.) did not suffer, it was only a consequence of the conviction,
he that the national God of Iſrael is for this people the mighty
morphistically significant. In the entire historical part of the Pentateuc)
–– and in several subsequent historical books
hovah. the crudest way of thinking about the cruel and par–
Theiſian national god (4. BM 31, 15 and 17.) next to the
other, but not so powerful gods of other peoples, exist–
for 2: B. Mof. 18, 6–11. and Chap. 3, 14, 15.5. B.M
3, 24 Chapter 4, 7). Remarkable in this respect is Rich–
ter 11, 23. 24. Sof. 23, 7., but especially the passage chap.
24, 15. 16., where Sofua gives the choice as to which god the people
wanted to serve the Sehovah or the foreign gods, a

Dagon, Apis or Baalpeor etc. w. Still in David's time:

God dwells, as in the days of Mofi, on the ark, and before
David harps on him (2 Samuel 6:1–5), Where at the Ark
the blessing of God comes (v. 11). Jehovah dwells before
the temple was built on Mount Zion, later he chooses

Mount Moriah – over mountains, as the dwelling place of the divine,
see also Se. 14, 13 and Ezek. 25, 14. Furthermore,
of the other (although expiring) gods ift the Jeho–
vah Finer immediately (Pf. 86, 8), Sehovah ift ft always a shot:
God of the Ifraelites (Ps. 20:2, 3, 7, and Isaiah 1:4). Each
People should ask their God (see 8.19). God is only in
Mountains mighty, in the valley areas the zealous What
against the Phithites' distant succor (Judges 1:19), let
with the ark from the Philistines, for this crime
on them with genital warts, and is cured by offering a
Atonement gift of five golden aeres again
(1 Sam. 5 and chapter 6). Let us look back to the time of
Patriarchs, it is even more understandable that Abraham
'with all the insight into the nature of God that is praised after him
who believes he can be recommended to him through human sacrifices. Also:
He negotiates with God about the Sodomites. Jacob's Stone,
Bethel, is undoubtedly a stone fetid, (perhaps the image of the
Indian Lingam, which is also falced with Del) f,
1. B: Mof. 28, 18–22. Safob likes to admit that
fine woman worships her father's household gods (1. B. Mof.
31, 19, 20). But Moses' ideas about God also
still incomplete, Schovah appears to him in thunderstorms and
Büfhen (2. B. Mof. 3. and Chapter 19). As a column of fire
Sehovah. before the army, hovers over an ark of the covenant, chooses
fi a people. Mofes can only see him from behind
(2. B. Mof. Chap. 33. 8. 23). On the altar of Jehovah
the eternal fire burns, as in the Pyrae of the Persians and
in Egyptian temples (8. B. Mof. 6). Had the ancients
Sitaelites even some teaching and concept of the
Unity of the Divine, so they would not soon

the service of a Priapus, to whom the daughters of Midian gave their young–
sacrificed ferfpaft (4. B. Mof. 25, 1.), soon another Poly:

theism, before which the service of their national god has fallen–
The Bramins. 9

ben, and the kings who followed David, the white Sa:
lomo at the Spike, if you have any idea of the Mo:
not to serve idols on an often
have passed into such a shameful manner.

The biblical writers think of the Godhead only as
a powerful monarch who, in the Garden of Eden, at midday
strolls, makes clothes for the rich people from animal skins

etc. The Hebrew God originally had a human

—* and a body (cf. Genesis 1:27 and Pi.

' 16). Koloffalifh was fine body (1. B. Kon. 8,
iur Se. 6,1). He sits on a throne (Ezek. 1, 26, Dan.
75.9% Is tied to a location (Il. B. Mof. 11.53
eats roast veal and cakes (Genesis 18:8 and 13).
God's footsteps are tremendous and his judgments
gung (Ps. 68:8, n. 5:4, 5). God swears &. B. Mof.
32, 40.), advises theft (2. B. Mof. 3, 22.), or commits
him himself AB Mof. 31, 9.), finds and considers fidy erft
what he wants to do (Genesis 1:26), and then repent
(Genesis 6:6). He has passions (Exodus 32:10).
19 and 14. 2 Sam. 24:15. Job 36:3), tears out of anger
to slander and shame (2. B. Mof. 4, 21. and 2. 2.
Sam. 24 ff.), but through incense and sacrifices
to appease and soften again (1 B. Mof. 6, 6–8.
4. B. Mof. 25, 10. and 16. 46 ff). By Aaron with the
Nauchpfanne at Moft's behest goes through the wolf, spoiled
the smell of incense to God, so that he stopped
Piage, where 14,700 had fallen. Where he craves blood, he goes
he passed by, namely appeased (2. B. Mof. 12. 13). Also
He likes human sacrifices, one thinks of the daughter of Jeph—
thah's. God takes great delight in puffed-up priests 2 DB.
Mof. 28, 1 ff.), in songs (2. 8. Mof 15, 1.), ift own:
useful 2. B. el 20, 5.), for fine favorites partisan
beneficial Cl. B. Mol. 15, 1 and 9, 27.), but grey-fam
against others (Numbers 25:16), Sof. 11:12, Kay. 8, ver:
glow with 4. B. Mof. 31, 15. 17. a sacrifice of the whole
Nation, a National: He demands exile, the defenseless
Women and children not excluded.

Wasn't it natural that the later Rabbis
continue to build on this field, and the anthropomorphic
Ideas that have been passed down from ancestors to
So, according to the testimony of Rabbi Je:
Huda, God in the three first hours of the day in the
feße, in the following three he judges the world, three hours:
He uses it for the food of the humans, and in the three
He plays with Leviathan (Talmud in the Act. Avoda
Sara fol. 3. col. 2). Sometimes God is wrong in his interpretation:
enactment of the law, as in the history of the dispute over the
Badkofen, whether he was pure or not, where Rabbi Jehoſcha
in the dialect (Talmud Baba mezia fol. 59. col.
1. 2). Sometimes he takes advice from the Nabbins,
or he compromises in the dispute on their claim, as in
the controversial question whether it is purely fair if a smallpox is
white hair, or whether it is purely fair if the hair is
Platter fommt, and where he invited Rabba bar Nachmana to

Referee accepted (Nab: Bechai in Kad Hakemach £. 78,
c. 1). The rabbis also measured out God's body,
as from the “Sepher Raſiel” and “Dthiot Rabbi Akiva”
fol. 16. col. 3. illuminated; and Rabbi Yitzchak promised in the valley-
mud Tract. “Berachoth,” that God because of the things he had done:
erected after the destruction of his temple in Serufalem-
deep remorse, and roars like a lion, and
cries out: “Woe is me that I have let my house be desolate, and
burn my temple, and carry away my children captive-
among the nations.” Every morning God clothes
with the tallis (woolen cloth), and put on the phylacteries
(Salmud in Berachoth fol. 7. col. 1). God performs
with Eva the service of a hairdresser (Zalmud in Bera-
choth fol. 61. col. 1). God shaves King Sennacherib
(Salmud in “Sanhedrin” fol. 95. col. 1.2.) kisses Mo:
ſes, as is clear from the book "Pethirath Mofche", Let
by Rabbi Sfmael Ben Elifha (Zalmud in Bera-
choth). The space to be reserved for other materials against:
current writing. Fine further enumeration of all the
Deity-attributed humanities, which, although they

to understand visually, but the Finnish ideas
of the Sphaelites from the Creator of the World, and that
to contribute that he still had this wolf as a project
National God is remembered, who has long been the Lord of Israel:
ſherin over the other nations of the earth, and Jeru-
falem would have rebuilt if not for the sins:
nes favorite people him until project still from the reconstruction
Zion. Even now, Sfrael wishes on holidays in
Muffif prayers that he will lead his people back to the land of their fathers
lead, rebuild the city so that the victims in
Temples would be rebuilt and the like, which would
believe to glorify the deity. With such concepts
from the Creator of the world, Ifrael rightly a higher
Enlightenment as3 other Bolfers boast before which they, with
Nahıne of the Islamic believers, have nothing ahead, as the Ber:
serves to worship their national god under his image, whether:
Already, as has been shown here, the imagination of the rabbis
fills this gap again, and the anthropomorphism of

which promotes the deity?
Once again the statement may be made
that the poisonousness of God in the, according to the Babylonian
Erile obtained the idea of the Zorvafterfchen light white just fo
little as was suspected by the Hebrews in Mofi's time.
$. 38. Jehovah also in Ezekiel 1:27, 28 already in heaven-

ee mel, flatt on mountains and in the, Bunddeslade, for if the
avast depiction of the Prophet of those deities designed by the deity
a species resembling a mighty oriental prince. God sits on
ee a throne, and according to 23. 26. "like a man geštak
wpeunge, tet;" the upper echelons surround him like ministrations, whether—
have wings. The most distinguished among them
the (B. 13. commemorated) Seraphim (are. One calls
fie [hon from the description of Isaiah (VI, 1:2): “Sh
Fah the Lord on a lofty throne,
and a fine hem filled the temple. Seraphim stood—
the one above him, a swan, had six wings; with
two they marked their faces, two their feet,
and with two they flew.” The liturgy of the holy

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Jews still refer to them as the WHP era. Michaelis leads them—
name somewhat forced from paid (eremavit), and
punftirte —— Brenn (incense-burning priests). Better still from
arab. 5 is, noble feyn, also: angeli nobilitate clari. Your flow—
gel are Sabine Schneller effectiveness in execution about
divine commands, and the covering of the face is an image
deep reverence for God.

A no less noble group of angels finds The
Chajoth (who is ever living) described in Ezekiel I, 5 ff. ∗ ∗
The Kabbalists call them the most noble spirits, ∗
closest to the divine being. They find with and
the Ophanim described in Ezekiel verse 15 ff., R&= 5. a0,
of the medical origin. "It was an assumed The Ophanin
Type of placement of these monarchical tribunals — be: —
Herder teaches (in ſ. Perſepolitan letters) — that in genres
Heaven and earth are all divided into classes, each of which has its own
Main, their shipyards. So also the Zhiere, and the uetprung.
mightiest venom did not shy away from the form of this animal—
kings to appear. They were also depicted, either
in full animal form, the star above them, radiance around their
head, or it was a half human figure that was above the
shortened here: symbol floated. An Israelite prophet
formed the poetically: larger. He had pictures of older you:
ter fine nation before him, since the King of creation on
fabulous wonder animals, the Cherubim, as if on a throne
or chariot fighting, one of his brothers
had him in the Holy of Holies, as in his palace, on a
Magnificent chairs are missing, defensive walls are on both sides:
enveloped fiery angelic figures, worshipping seraphim. The -
Throne with fine shapes and images had fic)
the walker is enlivened. From the earth the prophet Diefen
Throne in the wolves, he also sees him animated, but not ge:
Decorated in the old Jewish style, but rather in a medically perfect
Weife. The chair has wheels, for the thrones of the perfect

monarchs were mobile. A living wind spirit)
is in the wheels; they are full of eyes, full of precious stones:
no one around, they shine with unimaginable splendor,

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4

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rich and noble. Next to them are equally agile animals:

These no longer exist, according to that old de:

Formation around the throne as fine ornaments, deep beneath him bů—

the fie fi) and carry the chair of the Most Exalted to

in a different, more perfect way, like the monuments of Perfepolis

show. Animals and wheels move together;

for they make a whole; and those who throw more life,

surpass these in splendor and brilliance. In the wolves

The hosts of angels also weave before him. Like the Perpi and the Medes

the throne of their kings, these symbols of the nation—

nalgoftes chair, on which he sat like that royal statue of

Tomb at Perfepolis, also only visible to the ends

tft. Below is fire, above it pure sky and a ne

arched around him in the clarity of heaven (Ezek. 1 and 10). So

explains the picture, the components with each other and:
seem compatible.”

$. 41. The same author explains just as aptly (“About the mind

BEN... Hebrew Poeſie“ Part I, ©. 179) the mystical meaning

en of the Che composed of such different forms:

of perfiihen, ru bim, which in Ezekiel is a composition of man, lion,

and others form eagle and bull. According to the well-known proverb

Forfienungs, the Rabbis (ſ. Schindleri Lexic. Pentagl. sub voce chald.

BOOK n7%3 p. 226): "Four find the proud of the world, the lion

among the wild, the bull among the tame, the

Eagle among the birds, the man above all.' Diefe Che:

rubim had four periods among the Hebrews; first appear

they as guardians of paradise with flaming swords,

later as a work of art in the sanctuary on the Ark of the Covenant, as

Egyptian sphinxes; later in the palms and other ge:

poems of the Davidic Age as bearers of the throne of God:

te3 in the wolves, and finally as a prophetic vision at

Gzechiel. The transition from one to the other was

easy; everywhere you find the keepers of secrets, everywhere you fear-

bare wonderful creatures. And where could the majesty of the Te:

howah in the inaccessible sanctuary of certain thrones,

than above the symbols of the high, the terrible, the inaccessible

and mysterious? Who could have his throne in

be carried better by the clouds than by these?
Mie light, the liver duct was of the nature of the
Throne of God in the Jewish sanctuary to the nature
the same in heaven? The Hebrew thought fine
earthly sanctuary and temple for mere gopies of heaven:
However, in the various biblical scriptures,
descriptions of the Gherubim differ from those of the
natural consequence of the concepts of time from St. Ezekiel
Chapters 1 and 10, where the cherub and angel in the clouds
before God's throne, he reminds us by his fine determination-

mung to the Amfchafpands and Izeds of the Perfer, and fine
The composition obtained from animal figures indicates a
astronomical hieroglyph of the Babylonian magicians, of which
We will have the opportunity to discuss this in more detail
“Such mythical creatures,” says Hartmann (in a fine
Enlightenment on the Ancients, Part I, ©. 139), “found among the Hebrews in
Babylonian Eril became especially well known because they were
Babylonian Zeppichen, or foot deden, often depicted:
According to Heeren's "Ideas" (Thl. J. ©. 811), these
one of the main objects of the Kurus in the Drient, because in the
The floors of the rich were covered with it, and
Nowhere were they so magnificent and with more vivid colors
woven as in Babylon. On them the braids
of those miraculous animals that appear in the images at Perfepoli5 on
public entrance of the palace at Chekhel Minar:
On the nuins of Verfepoli5 one can see a
winged and bearded animal with a man:
fopfe, the Ziara and the lion's body. And nad) Böttiger
in |. Bafengemälden Vol. I, Vol. 3, ©. 205 ff., drew
fih the Persian colorful woven carpets with which the me:
Chinese as everywhere synonymous, through the outer how—
repetition of that monster. About the wallpaper with griffin:
Hofrath Böttiger has several fruitful ideas:
merfungen 1. c. According to a comment by Prof.
Jacob's (to the enchanted Prometheus, B. 286 J. c. ©. 407)
The griffins often appear on carts at art throwing competitions:

_ _ _ _ _

especially the sun chariot, which idea also
Psalm 22:11 seems to prevail.

It is left to the esteemed reader to decide whether
he called the Cherub, Psalm 18:11: He (God) went
on the cherub”, where the
Postscript > the winged animal is characterized even more strongly, 742
synonymous with 2509 (chariot), as chariot of God,
wants to explain, whereby one thinks of the thunder chariots of the Egyptian
Myth, as Michaelis wants, is remembered because the old world
foiche majeftätifch= terrible animals before the thundering chariots of
Godhead, and this image also known to the Hebrews
could well have been applied by Ezekiel; or follow
Cherub (since this word is found in Ezek. X, 14 in a special
Sense: “cherub face” stands for “ox face” – cf.
Ezech. I, 10, alfo Cherub for bull) from the Chaldean
> plough, drain veins? Cherub would alfo That
can be here, with which one ploughs, which in the third
were always defenders – so the bull bos arator! Hereby
we find ourselves back on Egyptian soil; for the
The winged bull of the Hebrews is also found on the

Ruins of Hermondis (at Denon Voyage en Egypte Pl.
129) and to Porphyry (Abstin. 1.4. $. 9), where he was
When talking to the priests, he remarks: “At Diefen, Ein
God up to the neck Menichengeflat, and a battle of
a bird or lion, or other animal; another
God has a humanoid and the rest heal from ans
the animals ufw” The Sphinx at the doors of the Egyptian–
The little temple had a body like a lion and a man:
fhengejicht (Clem. Alex. Strom..5) and followed, as that
Church teachers suspected that the Sfis were missing the At:
tribute to the cow sacred to this goddess is just as little. That
the sphinxes were guardians of the temples, suggests that
the deity is a mystery. Hence the cherubim as a cover–
ter of the secrets of the law their place& from the He:
bran on the Ark of the Covenant, in the Egyptian style:
behaved like a horse.

But he knows that the soft spelling of the letter–

|

———
bens ph is lacking, is in the Indian Singh, which just:
if found in front of the pagodas and temples of the gods,
where the god Wifhnu's 4th embodiment as a menu:
Lion remember fol, the sphinx of the Egyptians impossible:
Fenn, with which they not only in the enthusiasm, but also
also. related in the form if. On an Egyptian coin
of the Emperor Hadrian – tells Richter (Phantafieen d. Alterth.
Vol. I, ©. 292) – if you find a sphinx with the lotus3
on the head, the front of the body with a veil up to
the earth, under his feet a snake, and on
the Nüden a griffin with the Nade. one very familiar
multifaceted hieroglyph, God's wisdom and hidden world:
ten, imagining eternity. In the indifhen My»
the find these mythical creatures also guardians of the tree of Un:
mortal, the fruit, Amrita, (from mortal, mortal, and |
a privativum, like the Greek equivalent Ambrofia
from Poorog. (mortal and private) is called. Here
the etymology for cherub could find a third derivation,
because the Orientals have fine p, but only one f, >
and 5 but are often mixed up, so Cherybi, Gry–
phi the German griffin, and the bird griffin is also called
the mythology of Western peoples as guardians of sheep
used.

– The cherubim, who act as guardians at the entrance of the Pa:
radiefes gefilt so that Adam and Eve can properly
Do not stretch your hands towards the tree of immortality
want, find the Indian Singhs. This animal, which

Aelian. (Animal. IV. c. 26) calls an Indic, is just
described as follows: “It has four feet and is almost flat
strong claws, like a lion; fine noses with black,
fine brood covered with red feathers and fine wings find
white.” After Ctesia’s answer, the neck is covered with dark
Feathers felt, have the face of an eagle and fey
with such a head as the painters have described:
fell care. Mofes also fancied the cherubim as angels,
like the one with babylonian or, what is equivalent, perfect
Myths trusted Ezekiel and Daniel think impossible,

*

but to the Jewish founder they only have the meaning
of the Egyptian saber-beasts, a hieroglyph, the Mofes,
well-versed in Egyptian picture writing and still used it,
although he wrote with letters. The flaming sword
(nssanaa aaa ums) is therefore a figurative description for
Lightning, or even, if we look at the indifchen origin of the
Sabel, (which Mofes only in the Egyptian reworking:
could have known, from him himself or his people only in
Ways of tradition preserved, a further change:
tion by the Babylonian story - which according to Ue
Agreement of all unbiased Bible researchers at least the
first eleven chapters of the Genefiss belong - was exposed,)
want to go back, the flaming sword might be a
Image of the vengeful Shiva, fine, defen symbol without:
I am the fire as a destructive force, and where not
may be overlooked that an ox as a symbol of the (Iirafen:
the) justice is also the usual symbol of this

Indian deity ift.
The fact that in Egyptian myths we find the forbidden:
fruit in vain, in the perfect saga they do not
Clearly denoted ift, and only in the Indian narrative we
‘the apple, or at least a tree fruit similar to it,
(Tschjamba) again, it is easy to guess which nation
the credit for inventing this fable must be given to him.
Since, as already mentioned above, the Indians from the
Paradise four rivers open, so we only have with
22. Buttmann (Mythologus Vol. I, ©. 80 ff.) to examine on
SB which country the four rivers mentioned in the Bible puff
ung, innet-fönnen? That the biblical narrator India as the locale
- of paradise in mind, is already testified by the Indian-
garadied taste that prevails in that story. It is an apology,

The author testifies that this is a type of poetry whose oldest
a traces in India. The garden itself, the allegorical
Sinful trees and find in Indian color. So a
cm Southern Afiat describes the fifatical scene here. The biblifce
Place: “A river which divided outside into four large
arms” presupposes that the poet has four flukes in his:

fer 139
that fly from one part of the world. The My:
thus alfo clearly requires that one has four next to each other–
flowing, even if below far apart, streams
understand. Big streams that flow in a main direction
fliefen, can be found all over the African map, except for:
Biria, only in – India. Choose! The
Bnovvya at Ptolemy Pifhon. The Greek could
Beſchung, but in the pursuit of this
Nation, barbaric names Greek Elingen to make, like
e.g. Affyria from Ashur, Besynga from Beschung.
ng and the n in Pifchon is nothing more than the
Names of those children common Nafenton, which Europeans
Mention of local names sometimes by ng, sometimes by n, sometimes
by mb. The newer editors of the Greek
Geography recognizes in Beſynga the somewhat more commonly flowing
Peguftrom. But now Pegu in Pilchon formed an impossible–
ual transformation, since g and sch or s have always been
one another, compare Frofch with the
synonymous English frog, Asysır with life, nafcben with
gnaw etc. The g tft especially among the French in the
Zifchlaut has been changed. Therefore, one may only Pischon
like the French pigeon think, so the similarity with Pegu
immediately obvious. This current also flows, according to the Bible:
gift, through the land of Chawila. Died would be Ava, dar ge
usually thrown away with 7 and often left out (like
e.g. Evah, Havah 17), hence the Greek Bible sweepers
Evılaı have. The series Pegu and Ava are ancient, and
fought tirelessly for supremacy. Won Cha:
The Bible praises the abundance of gold, and Ava-nann:
the Greeks discovered the land of gold (f. Plin. VI, 21).

Gihon (from me) is already from Gellarius (Geogr.
ant. IT, 650) has been referred to the Ganges. This river,
is called ed, flows through the entire land of Kufch. This name
The term Ethiopia, however, leads
for ancient writers not necessarily to Africa, which
The concept was only fixed in later times. A lot
Places of the Greeks and Latins – Cellarius has only the

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least collected – namely Homer and Herodotus and:
distinguish the African Ethiopians from the Western ones, and
Isidor calls distinctly Indian Ethiopians. Cush originates
of 7773 burn, hence 773. the melting pot; and in Greek.
means ardow burning, atdog the heat. One understood alfo
in prehistoric times under Ethiopia the southernmost region, that
according to the concepts of the ancients, closely related to the
Fire-begging earth zone borders, therefore has black inhabitants.
There is no doubt that Kufch originally meant India:
nete, (until emigration to Africa the term further expanded:
stretched); that Isaiah, Chapter 18, found India under Kufch,
It certainly is. The repeated mention of the rivers
Kufch fits neither Arabia nor Ethiopia, but
merely to a country with several world-spanning rivers,
like sin. Now that the most famous of India's fugitives
the Ganges, the proverb says: “The Gihon around:
the whole land of Cush flows very naturally.

Chidekel also explains Gatterer for the Indus.
Hebrew language, as is well known, leaves dad n when e3 is without a vowel:
between other confonants begs, straight ahead and:
double the following gonfonant by the
Dagofch. This point is actually found in the d of:
lying name. atterer therefore spells Chindefel. The
Regarding ri, it is the usual Hebrew gurgling sound,
which comes close to a ftarfen = close to; hence also in other languages–
chen is usually expressed by h or even omitted,
as we have already seen at Chavila. Hind is the elder
The name of the river Indus, hence the inhabitants Hindu,
the land of Hindoftan. Dekel is undoubtedly
telt the oldest form of the name Dikla (Zigris). So
it is probably in such abolition immediately after) mention of the
four arms: these find Pifhon, Gichon, Chid, Dekel.

It is striking how easily the last two rivers,
of which the first was least known to the Hebrews:
into a single one, Chidekel. Who
only something in old biblical monuments
bat, knows how easily such corruption can creep into an old bud),

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– –

be it by the author himself, or by copyists, embellishments–
ferer ufw, can form. How everything happened, whether the
Frath, who now had the right space, sooner or later
simplified, can be thought of in many different ways. Each–
in any case, the majority speaks physical, history, poetic
and etymological reasons for this explanation, to the
ven recommendation da8 Natural and Rounded ge
can be counted, which the story itself is because he:
All four flukes now appear in the fable (take
about the child, what you want) exactly in the order,
as they follow on the landing, namely that the narrative
our first glance at the source of the four rivers,
also in the natural sequence of the Orient, from which Nech:
ten to the left, from Dft to Welt. Furthermore, the
Myth a crossing without loot of the whole, from the Euphrates
from a region that is fragrant in the direction of Suffolk. From the EU:
Phrat and Zigris up to the Indus
Achur (hence the expression: Kidmath Aſchur MER np).
This is followed by Cush (&3>), that by the Ganges, and after Die:
Chawila, through which the Pishon flows. Among these three
The Hebrews embraced all the Eleiner countries,
Yes, as we see today through the two originals:
end names' of Perfien and Hindoftan. Only in the
The explanation given is as clear as that given by
Notes added later by the narrator, however brief they may be,
but become more complicated depending on the distance. Only
from the remote uninhabited land he calls, according to the manner of
old narrator, some Eoffbare Products; the two approach
He only determines the snugs through the country, the very next
he just calls it.

The real homeland of the fable of paradise and
the fall of the wicked men would be determined, and
One can, without being embarrassed, pay tribute to the Brahmins
can no longer refuse the invention. The snake and the
Cherubim as guardians of paradise were also in the Indian
Original One, in the perfect retelling, however, how
in the Egyptian – from the Mofaif retelling

fih conclude that in Egypt several different narratives:
because the biblical figures of the
indiferent most closely, as long as the apple fruit and the
Paradise Guardian from the Indian original only in the Bis
evil find itself again, and the snake not as a demon,

fondern with the designation: the fiftieth of the animals, au
characterized by the biblical narrator – only the
Snake is mentioned. It can therefore be assumed that in
Egypt still had a narrative form
had to, in which the sphinx might also have been thought,
and since the Egyptians also considered it a symbol of wisdom
and the secrets in nature were, so may the bales:
urban assumption for the motive of the Brahmins to
Invention of that fable, namely the other powers from the tree
of knowledge, that is, of the life of the Holy Scriptures,
to hold, deserve attention ∗), and the Sphinx is stored fi
therefore as guardian of the divine secrets in front of the entrance
of paradise, that is, of science. Those from Africa:
wandering Indian colonists, led by the priests,
had no way of changing the fable, as the Persians
that, whose forced emigration from India
Myth, and not the priests, fon:
where the warrior's father led the way, hence the reading of the
sacred scriptures were not forbidden to lay people. However, if
the Sphinx in Egypt for a daughter of Typhon (the
Siftichlange) was considered to be the Sphinx of some retellings:
Egypt in place of Typhon himself
ſein; but the Hebrew, to whom both kinds of narrative are
use were free, because he had to merge both
strove to give the snake a double job, the
but of one and the same motif in both
Transformations are guided, because she irritates as Typhon

∗, This image comes from the name Purana, which means
Excerpts from the 18 scriptures containing the 3 Vedas,
because that word means branches, synonymous with the Hebrew.
IIND, Ornamentun arboris, literally branch, in which sense we
find it in Ief. X, 33, Ezech. XVIL, 6 (Eich. XXXI, 5).

(Snake) the first people only because of the pleasures of
Fruit, in order to then obtain a right to treat the deceived as
Sphinx (Cherub) from the sanctuary or paradise, around whose
The envy of the people was to be removed. And very
Significant is the added by the biblical narrator
Slam sword of the cherub, which represents the consuming, destructive–
disturbing element in the hand of Shiva or Typhon–
interprets fire as a beneficent and generative force
was only an attribute of Brahma or Defiris. The myth–
The logy of both peoples is also too identical, and the sym–

Many Egyptian deities can only be understood through knowledge
The Englishman Pearfe
narrated (Treatise on Ancient Asia, 3rd vol., ©. 121): “To
Jagernat I found the Egyptian Sphinx. The Pandit (a
Scholar) Murari informed me that the Sphinr, The
called Singh in India, appears at the end of the world
fol, and barely born, will swallow an elephant.
Therefore, in the illustrations she is given an elephant
between the claws, and a very small one at that, in order to
to indicate that the Singh immediately after his birth
will be very proud of him.” However, this shows that
the Indian Singh had several religious meanings
might have; for the transformation of the god Mifchnu
into a man-lion (in Egypt the sphinx was a boy
Frau-Lôwin), of which an illustration in the old Kailas:
temple at Ellora (f. Transactions of the A. 8.
of Bombay, Vol. II, p. 294) could not possibly refer to those
mood as guardians of the sanctuary, but
This fable, as Rhode (On Religious Image of the Hindu,
Vol. II, ©. 144) is assumed to be based on a historical fact.

“When I,” Pearfe continues, “the Mu: fa.
Vari said that the Egyptians worship a bull as a god, related-
which she because of a black meal on a fine tongue. In addition, that and
found suitable, also that they worshipped birds and trees, edptic
he immediately exclaimed: “Their religion was the unfree one, we too are motholoie
choose our sacred bulls according to these times:
chen; we worship the birds Hanfa, Sarura and others, we

HE _
have reverence for the trees Pippal and Vata and
before the bush Tulaſiz in the light of the onion, but eats
this everyone, and it is better suited to the face than to the
Worship.

But here it must be corrected that the ancient Egyptians did not
worshipped every onion, but only those of the sacred lotus
(Nymphaea), which is so highly revered by the Indians
will be, under the same conditions as those of the
Egyptians wore, namely as a symbol of the creative nature:
Force of fire and weapons. It can be found on Indian
coins, and as an attribute of all the deities, through which
that concept has been perfected. (S. Fr. Paulin. in f. Sy-
stema Bralim. p. 32 fj., 102 ff., 125 ff., 219 ff., 242 ff.)
Egyptians and
Indians also still communal. The inhabitants of
Thebais depicted the world under the shape of an egg,
the Kneph from his mouth. Also tells Menu
(1, 9), that the Deity, when he wanted to produce beings,
first, through a thought, the waters were created, and in them-
a producing seed. This seed became

a gi, shining like gold, and in this egg he was
born in the form of Brahma, the father of all
Spirits. In this egg the great power was for a whole year
(Sahrtaufend, because this meant a year of the gods) unthä=
tig; in the end, at his command, the egg
divide, and from his two parts he formed heaven and
Earth. Various Egyptian deities were female and
male, which flickers with the shape of the Lingam in the Sn:
The news of the Egyptians' flight
Deities in animal forms to fi) Typhon's pursuit
withdraw, has similarities with the Zhierverfängungen Wſch—
nu'. The Egyptians worship the Nile, as the Indians worship the
Ganges, as a holy river. Some Indian temples have
the shape of the Egyptian pyramids, and the mi-on, Pire,
in the capitol sun means the pyramids one of the sun:
firahle, or at least a shape similar to the flaring flame
have, so the sun and fire power

—

of both peoples. The Isis of the Egyptians represented the natural forces
which, in their opinion, come from the moon
len; in Bengal she is called Sfi, and is considered a goddess with many
weapons described. – (Dissert. relating to Asia, Vol. 1,
©. 42.) Cine Statue of the Qupiterd had a third eye
in the border braid, and Schiwen had three eyes. Ofiris
fol were killed by Typhon, and Shiva cut
Brahman (who as sun is equal to Deiris)
Head off. Shiwen in fine depiction of snakes around—
tongues, the snake Eyphon appears again. Indra, the
Brahmins, who is also called Diwspiter, ift the Dispiter
of the Egyptians and Greeks; for the Greek Zeus has in the
second ending befantlih A06. The wife of Schiwen
reminds through her many nicknames of the Iſis gvorovvuog
(baptismal names), which Gruter remembers. But their main:
names and characters find Parvati, Durga and Bha—
nani. US Durga if the Pallas in the capacity as
War goddess similar, and Pallas follows her name from
scalhelv, to swing a knapsack, to have received. Palas, as
Goddess of wisdom, but is considered by many mythologists, Gy:
Vald on the spear, thought to be Isis. Bon of the Kehers
Plutarch records a strange inscription in a deer antler—
temple to Said, which was built with four from the Bhaga—
has a similarity to borrowed Sanskrit verses: Sch bin

Who I have been, and is, and will be, and. an
the biblical Tyry (from my 2. B. Mof. II, 14) is remembered.
– US Parvati Fann confused with the SfiS again
will be, provided her son, Garticaja, and the Horus of
Egyptians, simply because he also has a
Deity of the second yoke, and leader of the divine Ars
meen if. – The ox of Iſwara, or Sfuren, is the
Egyptian Serapis. Since, according to the Indian poet
Kalidas the moon a form of Iſwara, and Sft or
His fine assistant is, so we can also find her character here:
rakter as a moon goddess, especially because
because she was the wife of Shiva, the destroyer and the dead:

God – in the name of Iſwara, the epithet of Shiva, ift
The Brahmins. | 10

anyway the eh Ta BR, ie hell man n, from. is,
Hell (Ps. 23:1), and Gm, man, contain; there w
and b is designated in Sanfkrit by the same book-flap,
only the Dagoſh in Hebrew provokes the harsher pronunciation
of the 2nd – the figurative Jupiter, also the perfect
phone represents, as waning moon, (Bath
Zephona, miox na, daughter of the Darkness). Iſis, the'
Egyptian principle of water, from which the world emerged,
It is also known as Iſi to the Indians, hence the script of the Ber
because it was appropriate that her image was immersed in the river at her festival
Under the name Gali, as wife of Shiva in his–
a character as Stygian Jupiter, she is described as a black
Goddess in a robe of golden brain threads:
As Sri, goddess of abundance, she is the one:
nourishing Iſis ∗), the grain-giving Gered, who
also among the Greeks Mother Proferpine, or the Greek.
Derfephone if. This contradiction that the destroyer
also a provider, can with the basics of nature:
hiptorifer be dissolved, that the apparent disintegration of a
Substance the production of the same in another form
The sun god of the Indians, Suria, is infallibly the
Egyptian Ofiris, and the Egyptian Pan (Mendes), as
Derfonification of ALS, according to Bacon, has a lot of similarities
with the Indian krifchnarals Narajana. – The worship–
tion of the3 sun or vestal fire can, as
of Defiris and Isis, one, as Sones thinks, over the
attributed to exaggerated admiration of natural forces,
and as far as one can understand the Vedas up to now, it seems
This is the main worship recommended therein
When Mahadava (the great God, a nickname
Schiwens) is perfonified by the fire, but he

nor the god Agni, who often Pavaca, ber |
some bites, and this corresponds to the Egyptian (Vul—
can) Phtha. Ohavani (Venus) is the wife of this

∗) The name Iſis means cold in Egyptian
(See Richter's Phant. d. Alterth., Vol. II, ©. 233.)

17 3
destructive and birthing power; but the one; whose
System less regular than the Indian, married

the same with her divine artist Hephaestus. The:

—

fer ift the Indian Visvacarma, the weaponsmith, who:
of the fiery missiles in the war between the gods—
tern and the Dewta3, or Zitans. The Nama In—
This is Dionyfos: Dfiris as a winery, Krifchna is Apol.
According to the Vedas, an evil demon attacks the sun and

the moon when it is eclipsed, — perhaps it is the

Snake, whose head Krifchna finally crushes, which of Apollo
killed the dragon Python)? — and the Egyptians wrote:
also to her Typhon, who—whom Horus has darkened—
ben follte. Finally) it must be noted here that in addition to
the above-mentioned embodiment of Vishnu in a
Man-lions, the myth of Egypt in the form of
Sphinr brings back to mind, in the land of
Hartmann (ed. on Afien, I, ©. 305) also Wſch—
Now both previous incarnations into one,
a boar, like the one in a turtle, among the Egyptian
Hieroglyphs can be found.

“As for the connection between Egypt and India
concerns” — notes Bauer (in f. Symbolik. Stuttg. 1824,

Th. I, ©. 225) – “so it is, if we look at the legends.

from an Indian who migrated via Ethiopia to Egypt
Colony did not want to pay attention to, but several of the
the claim made by the most venomous antiquarians **) that

*) Python in Greek myth, the one who returned after the great flood–
remaining mud, due to fine, pungent odors
running, killed by Apollo's arrows, less figuratively: by the sun's rays
excluded net.

*) Wh v. Hammer (Wiener Jahrb. 1818 in the treatise on the
Asiatic researches ufw) reminds us that from the African perspective–
formation of the oldest schools of Brahmanism (on the island of Elephante)
and the apparent negro form of the statues of the Buddha still fine
Conclusions about the population of India through African colonies,
but it can be concluded that India was originally ruled by a

Negro tribes, who subsequently moved to Sid and Weft

19 *

143 |

the Egyptian mythology and religion of its entire structure,
according to their poison, with the indifchen agree, not good
into doubt. Let only a few hints be given here:
Among all the teachings of the Indian religious system,
To consider others as older and more characterful, and
greater influence on the constitution and life than the
Doctrine of transmigration of souls. The two main forms
of the Indian religious group Brahmaism and Buddhism:
dhaism have them in common, and through them the indifche
System very distinct from the old perfect. That–
On the other hand, it is precisely this honor that we find among the Egyptians in
a highly developed body and with a deep intervention–
the influence on the generally prevailing concerns about Le
ben and Zod, and as in India in connection with
find certain peculiar ideas and customs,
like the protection of animals.” – No less striking is the
Overlay of several religious symbols. The cow if
in both countries the sacred animal, the Indian Ohavani
just as consecrated as Isis; as in Egypt according to Herodotus
(TI, 63) on certain days the images of the gods in
Droceffion traveled around, and the Indians are still doing the same.
The boat-shaped *) sacrificial vessel of the Indians, called Argha,

corresponds to the sacred ship **) of the Egyptians, which we
ancient Egyptian monuments where priests in procession are seen,
and which as the tabernacle of the Most Holy is often–
also compared to the Ark of the Covenant in the Mofaifchen Cultus
– The Egyptian priests observed a

209, which also has to do with the document from the children's journey
Chams towards the south is quite consistent. Far more likely
also hierarchy and division of power, cult and mythology of the
Egyptians are derived from the Indian than the Egyptians from the former.

*) The boat is a symbol of Toni (the female reproductive organ)
like the outstanding maft tree of the lingam (male member);
because phallic worship is the basis of Indian religious belief,
which we will return to in the following sections.

**) Compare with this _Deeren's (“Ideas” Part IT, Part J,
©. 421) description given of the holy ship of the Egyptians.

own way of life, they did not only contain the pleasure
the fife and other spears, which belonged to the rest of the Egyptians
were allowed, but they also wore only linen clothes
and shoes from Byblus, and shaved every three days
the whole body, and washed themselves several times a day;
and in this custom too they agree with the Brahmi–
are strikingly similar (f. Hartmann's Enlightenment on Aſ. I, 303).
Let us finally remember the division of the kafts

in both countries, to the hierarchical preponderance and the

the whole relationship of the priesthood, so formed in the has
the opinion that Egypt was a political and religious power
for from India (perhaps via Ethiopia, where I am
Heeren's appeal to the cultivated priest flant at Merde as Ues
transition point) received a non–
low probability. |

The very name Egypt indicates the origin
fine inhabitants from India, because aguptas (Sanffrit: the
Befihuste, indicates that the country is being attacked from all sides:
accessible and protected (Diodorus I, 30 zavraeyotEev pV–
Gizeg Iyvowrar, cf. 15, 42 Lucan. Pharsal. 8, 444). It
The Hebrew Mizer, Mazor, fortified, also seems to
aim, as was also the custom of the Hebrews, for foreign words
a grasp of their language while retaining the sound

to fuchen. Also the Nile (Sanffe.: blackish, dark blue)
was called by the Hebrews Schichor (Ief. 23, 3) from the root:
words Am, black, was common among the Greeks because he
muddy flood. That is how India was named after its
Main river Sindhu (Sanffr. River), def Sibilans, or Zifch-
loud, according to perfect dialects, turns into a spirans, alfo
Hindu pronounced, hence Hindoftan from Hindu and
Stan (country). |

Also, the extraordinary uniformity of the individual

$44.

and Egyptian architecture may be the work of chance. Not related-

Both the female figures on Egyptian sculptures:

fhaft of the in-
difchen and

completely recommend the phytognomy of the Indians, especially in the Egyptian

elongated eyes, also the Zempel sculptures and gods:
pictures of the unpainted Canopus and the figures with

building permit,

. 150

- i- -

Animal masks up to the symplegmas of a perfect kind and the
Images with a human figure, when they are in full
Nakedness appears with a precious adornment (Winkelm.
III, p. 99), offer a number of the most surprising similarities-
Jones showed the Indians a picture of Isis, which they
with joyful amazement as a nature goddess (Works III, p.
160). The Indians with the English army in Egypt
their own images everywhere, and thought that the

Indian Rakshasas the builders of the Egyptian monuments –
must be. (As. Res. VIH, p. 42.) The Egyptian Sphinx,
a lion with a man's head, alfo from the Greek vers
not only to Ellora in India, but also in
Tibet spread where the lion has never gone, and fo
The mortgages in which one can never
could agree how the lion was worshipped in Egypt:
After these surprising details,
Mallet (As. Res. IV, p. 13), the Egyptian images may
Gopien and Driginale are, and they at least testify more
for the kinship of both nations, as if the cha:
after their architecture, which always depends on its location:
ten, shows some composure. What is striking is
finally in India the number of pyramids (Kutas) and
of the old monuments in pyramidal form, because they
the Egyptian monuments of this kind in some properties
liabilities touch, and here perhaps enthusiasm and
Explain the purpose of these colonial buildings. That they belong to Egypt's
belong to older monuments, is already clear from the fact that they, with
Exception of the one at Sefara (Stieglis Geh. d. Bauk.
p. 167), which must be addressed as a younger person, quite
appear without hieroglyphs. Furthermore, there are nearby
of Benares pyramid-like temples, which are connected by underground
Passages connected with the Ganges; and also in the
The Great Pyramid near Cairo has a similar corridor
There is no doubt that these monuments
religious Swedes, but not tombs of kings which
ven, as was long believed. The most general meaning
of all pyramidal forms, mainly in India, is derived from

the fire service heart fie become as a ray, or as it were as
One of the shields is considered. The first, the one who–
interpretation was Timaeus Locrus, since he had the Pyra–
miden as symbols of the sun and fire (de
anima mundi c. 3), which also explains the etymology, ri on uän»
Sunbeam, flickers, also the opinion of those a hold:
point, which the Egyptian obelists call suns:
pointers serve as a guide. (Ps. contra App. II, p. 469). One
but finds similar spits rot in the caves of Ellora, fo:
even as far as Sava (Ritters Vorhalle p. 225) in Ady–
tum of the ancient temples, and the fountains are not considered gnomes–
mons because they are in this way
Shadows wind, and in the rock temples quite useless
would be; as images of the phallus, or lingam, and the fertilization–
fung, however, are not subject to misinterpretation.
(Bohlen's India II, ©. 203 ff.)

The worship of the Lingam, which is associated with Kuekabee the
Egyptian nation, and the people who emerged from it:
Braians, Phoenicians and Greeks Fine other people of the Orient

had taken up in his Eultus, as was the fire service,
which is still present in the Jewish conceptions of the deity
finds itself, as Sehovah in flames gives the Mofe
appeared under fire and smoke on Sinai, as fire:
lazy before the army, an eternal fire in a fine temp—
pel burns, the sun cult, however, is not among the Hebrews
was dominant, and finally also the surrounding area, that the Egyptian—
five bulls, Apis, of which the golden calf of the Hebrews is a
Copy of ift, in India symbol of Shiva, and also
apon (i.e., producer) is called (f. Kleuker's Brahm. Nel. 8, 86),
Let us conclude that their forefathers, Egyptians and Aetopias,
originally fine Brahmin features, as the first settlers Ver:
fiens, but also Schiwaiten; but also the use
The embalming of the bodies already points to this task:
mung —* for Carey witnessed how the Brahmin priests—
which were completely destroyed in the Egyptian manner in India.
You remove the entrails from the body, which you
spices and first, to keep out the air, with

a wax covering. The Xerme were then placed on the

The body was laid out on its chest, wrapped in bandages,

Rubber coated, covered with gold flakes, and after ice

a saucer was burned, after which the bones were buried under

pyramid-like buildings. (As. Res.

XI. p. 157.) In this way, in Tibet, after:

barland of India, the Lama' and even noble laymen bal—

jamirt. (Meiner's History of Nel. p. 166 and Turner's Reife

©. 230). Mumification is also a fine invention

of the Egyptians, as was previously believed, and even less,

because the name Mum is perfect, and a kind of wax

or Bergafphalt (f. Kampfd Amoenit. Exot. p. 516) be:

and according to Diodorus, Eaypten had to have said this:

mix mountain wax from abroad for the purpose of fine mummies
refer (XIX, 99).

Se The monuments of Ethiopia not only also

The Bauftyı convincingly demonstrates the connection between Egypt and India,

ee dern fie form, the remarks of the German Neifenden and

period of the architects Gau, according to the transition period of this future.

Only in Ethiopia does one find the closest approach to the

Egypt, charcoal temples of the Indians, and the great similarity

with the eleven Indian monuments in the eyes, although

in style, as there is less weber's agreement, because

it is the Egyptian in architecture and sculpture, only more powerful,

firenger and more primitive. These Eoloffalen rock structures with

its pillars, columns, statues, reliefs and paintings appear—

the Egyptian temples built on flat ground

and palaces. Gau considers these

Nubian or Ethiopian style than the first and all—

tejten, the Egyptian art known to date. Also 90%:

fins (Ripe to Xthiopien. London 1835) recognizes the palm

of the higher antiquity of the Ethiopians before the Egyptian Ar:

Many of the images, he reports, contain representations

ments from the rite of a much simpler and purer

Keligion presents the corrupt Egyptian mythology, which:

which already appears to him as a degeneration of the earlier cult. He

Therefore, the Ethiopian style is considered to be the oldest in Africa.

The reason given by that person for the

higher antiquity of Ethiopian architecture than of Egyptian,
also indicate a very early emigration from India,
to a time when polytheism had not yet been
was completely absorbed.

The relationship between the architectural style of two sea
separate peoples also results from the reversal
of the evidence by Langlés (Voyage pittoresque de
YInde, Vol. I, ©. 176) in the caves and grottos
Sin's Eoloffalifhe and allegorical figures:
which has all the features of an Ethiopian physique
have a phlegm, and the harbingers of the fie be:
sliding inscriptions are strikingly similar to the
Ethiopian letters. Here it becomes important to wil:
fen, that 3, Hebrew city meaning, Arabic #485 "e aud

used for cave (f. discoveries in the field of the elder–
teften Earth and Human History. Part II, ©. 35), and this
Double meaning of one word only from India
immigrated troglodytic construction in Ethiopia, to
whatever region a salvation of the neighboring Ara–
biens must be counted, explains. Also,
Hartmann (ed. on Alien, Part II, ©. 401) states that
the Bolfsf tribe, which under the name Cush on the
Eastern side of the Arabian Sea in the southwestern part of the Arab Sea:
little peninsula of fine Sis, from India
and first populated Ethiopia.

The connection of Ethiopia with India ∗ complete 8. 46.
Armies (Ideas, Th. II, Abth. I, ©. 484) except all two. The Aethio–
fel, because from ancient times there was a trade connection –
between southern Asia and Africa. India, Ara–
Bien, Ethiopia, Libya and Egypt united the bond
mutual needs, but India was the mother of the
Culture for all these countries. The main place of these peoples–
traffic for Africa was Meroé, and the main road of the same
is still marked by the chain of ruins that stretches from
the shores of the Indian Sea to the Mediterranean Sea.

The main places of that trade were also Niederlaffuns
against those priestly powers, which as a ruling tribe have their head:
fis in Meroe, and from there found colonies that
again builders of cities, and founders of new states
were. Therefore, the connection between
Religion and trade, unmistakably the way in which more
how a state of inner Africa developed in ancient times

has formed.

The Troglodytes of Ethiopia were, according to the same Ber:
faffer (“Ideas” Vol. II, Section I, ©. 327), which again
on the Agathardhides, shepherds, and had their emirs
or Stammfürsten. In the naff Sahrzeit, while us
ceased Negev floods flooded the country, they lived
with their herds in the caves where curdled milk and
Blood was their food. But as soon as the annual period was reached≠
they hurried with their cattle into the valleys.

$. 47, These Hyksos or pastoral peoples led in later times
The Hebrews frequent wars with the Egyptians with alternating glide,
And one of the periods of their reign lasted several hundred
Twelve of the following years. The king under whom the biblical Sophek
es det haben fol, was a prince of the Hyksos, hence the friend:
Ethiopia. ical treatment, which the Israelites, under their negation
"But now a new king has arisen in Egypt,

He did not know3 about Joseph” (Exodus I, 8). This biblical passage
Hezel (in |. Bibelüderf. Thl. I, ©. 279) is inclined to

Question: How was it possible that this new King Joseph's
I have completely lost my service to the crown, and against

the family acted so cruelly and ungratefully.

– nen? and answers: "We know this much:

At that time Egypt was under the rule of the shepherd kings (Hyk–

fos) were found, who were commonly thought to be Arabs:

and conquered Memphis, brought the Ethiopians under the yoke

brought, and placed on the throne. A foldyer
Shepherds must have reigned in Joseph’s time; and if

this was, so had to be fine and fine people customs – whether

he fell immediately because the nomadic customs of the Egyptians:

were (Genesis 46:34), to his arrival as king

nn

in the eyes of the Egyptians not to be forgiven, at least—
The smell and Egyptian customs that were not suitable for a king
were more important, although he,
as we remembered, “fine national customs always
may still have remained faithful – with the customs of Israel—
liten, who were also herders, admittedly more than
with the habits and way of life of the Egyptians
His favor therefore fell more easily on the
Sfraelites fall, since he could challenge them for fellow countrymen, and
in the future, when they had increased significantly,
even more on them than on the Egyptians, whom he
subjugated, abandoned, and could promise their support.
– That the Pharaoh who reigned in Joseph’s time was a Hyksos
and was not an Egyptian, is determined from the following circumstances
probably, as 1) Joseph, who as a born Hebrew (following:
lic nomad) according to actual Egyptian principles, in Egypt—
ten could never have come to honor, is, since he the Pha—
rao had given such good advice, immediately to the Viceroy
appointed over all Egypt, and out of prison
above all ministers. Should one do this if
Pharaoh had acted according to Egyptian principles, expect
can? Joseph was worthy of a reward, but no one so
adventurously large. A Hebrew, a man in the eyes of the
Egyptians, what a despicable creature! A slave who until then
in prison! Pharaoh appears at this uprising
Joseph's apparently acted partisan. Here
but side effects were ruined. Sofeph had to break Pharaoh's heart
immediately won when he learned that he was a Hebrew
and consequently) would be a shepherd. But Sofeph is so disrespectful:
was fairly rewarded for his services, must have been
have a deep reason. Perhaps the director at the time
King from the shepherd family, no male heir;
Perhaps there was also a fifth from the shepherds’ family – to whom he
probably granted the crown more than a born Egyptian –
No one there who would have been worthy to be his heir to the throne
But he held the Sophep, in his own person,
at the same time found a fine feeling. He already had the best

opportunity to have Zofeph at his side and thereby
to declare him heir to the throne, since Pharaoh his court and Un:
terthans with much probability could imagine how
well it is under such a flying and patriotically defending man
'in Egypt must pray. 2) When Joseph's brothers appeared before the da=.
former Pharaoh and wanted to ask for admission,
Sofeph advised them: they should only say that the herdsmen
would be (Genesis 46:33, 34). Joseph must have known,
that this would be a recommendation for them to the Pharaoh, if
They said that they were nomads. But if the then

If the reigning Pharaoh had been a native Egyptian,
to advise Joseph's brothers not to ask,
that they were herders, because the nomad in the eyes of the
Egyptians was an abomination (1.3. Mof. 46, 34), and near He
rodot (II, 47) the touch of a swineherd fogar ∗) ver:
unclean, this class was also allowed to enter the temple.
– Sofeph would also have ample support for his brothers–
Finns give, even if they .their origin and occupation–
would have denied it. But how did the prison come about?
to be a shepherd, to serve as a recommendation to Pharaoh, if
he was a native Egyptian and consequently a hereditary enemy of Hir–
tenvolf3 would have been? – 3) From Genesis 47:6 we learn,
that Pharaoh also had herds of cattle. This army:
whom he wishes: he entrusted to the brothers of Joseph, and also
Here Pharaoh seems to be for nomads and
Herds were still occupied, undoubtedly because–
because he was descended from the Hyksos. 4) From Genesis 47,
13 – 26 we know that the then living Pharaoh
Egyptians are treated very harshly, even mercilessly. He
not only takes money from them during the famine, but
also their landed property, and he makes them serfs–
In short, he shows himself as someone who rules over a nation
reigns, from which he had not escaped, over which he had the

∗) The swineherds, as a native tribe of Egypt, are found from
to distinguish the shepherd, the Hyksos (Heeren's Sdeen,
Vol. II, ©. 151).

Koch had thrown with force, and in which he considered it
Council family held that they sometimes suffer, but never in excess
to prevent a possible rebellion, and the
Scepters not to become airy again. The shepherds
against those who introduced themselves as Joseph's relatives, he did not lie
only the richest region of Egypt as a dwelling place,
but he also treated them much more leniently. Site had not
They were forced to give up their cattle for grain, but they were
whatever they needed, free of charge. From this point of view–
Pharaoh's evidence reveals that he was a native Egyptian
But one can easily understand the reasons why
he had promoted the rise of the Sfraelites so much:
fen, namely to find a succor in them, where:
unless the Egyptians rebelled against him.

But when this Pharaoh died, the united–

The Egyptians became powerful again and a king
from their own resources to the throne. Perhaps
caused the harsh procedure of the then king to
a rebellion against him; perhaps they were waiting for his death
not even off, but robbed him alive of the crown,
and fixed them on an Egyptian. This was the new king,
who knew nothing of Sofeph When the Sfraelites
previous Pharaoh, but the native Egyptians defended
Enemies were, so it was to be expected that under that
Pharaoh Sphraelites and Egyptians were hostile towards each other-
den. This hatred was received. Now that a new king was on the
Throne Fam (who knew nothing of Joſeph, ie a born
Egyptians), the Egyptians fought against the Sphraelites:
This new king testified against the Sfrae-
liten now just like the previous one (old hit:
ten-year-old) against the native Egyptians. Gr
looked at their rapid proliferation with silly eyes, feared -
alfo through hard labor, likewise through the command to
the midwives, that they all their newborn boys-
bring, or by the subsequent commandment to the whole people,
that all the little boys should be thrown into the water, their
To prevent reproduction, in order not to

to recruit powerfully and join the enemies of the Egyptians
would like, ©. 23, 10. The expression of the biblical narrator:
“The new king knew nothing of Joseph,” is highly untrue
probably, since Sofeph had such great merits for Egypt;
But he didn't want to know anything about him and took up defense
previous effectiveness fine consideration.

Probably Joseph was the one who, before his increase in happiness,
slave and herdsman, of very low origin,
for that of another inventive mind, perhaps Moses?
fictitious lineage in honor of the family of the mighty Joseph-
mation of the same by powerful emirs in order to protect the lowliness of his-
To hide one's origins from later generations has no-
other guarantors for their authentication than the Mosaic
Document, a book whose historical value was already evident in the-
The introduction to this document has been challenged with reasons.

In my opinion, the Siraelites can be hostile-
The Pharaoh I imagined was different from that of Manetho,

Sethofis, Seforfis or Se, celebrated by Diodorus and Herodotus
had been feyn, but like Manetho (Champollion
p. 227. Joseph. Ant. p. 1053.) reports that on monuments
under the name Rameses. According to Diodorus's
(1, 67.) According to reports, this Monard had many enormous buildings erected—
ren, and there one of the two cities which the Siraelites in the frenzy—
served him had to build, bears his name, fo ift with
It is surprising that one of our historians has this belief—
muthung still dared to express.

As a fine 'first undertaking, after Arabia, ie the
public mountainous country of Egypt was conquered (Diod. I. p- 63.),
Herodotus is a fine sea: Expedition on the Arabian Sea
Meerbufen and the Smdifchen Meere mentioned. . After the
According to Herodotus, he was the first priest to be
a fleet of warships the Arabian Sea and
sailed the Indian Sea. The truth of this story
There is no doubt about it, since we know from the monuments,
that the Pharaohs maintained a naval power in those seas.
What the times of that Pharaoh were, he leaves out. Herodotus
(II, c. 102.) Description well guessed. Seſostris, narrates

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he, according to the reports of the priests from the Arabic
Sea shores with long ships set sail,
and the peoples along the Indian Sea
until he came forward into a sea,
Which was no longer navigable due to shallows.
The naval meeting depicted on the walls of Medinatabu,
However, it seems like a crashed landing, and therefore more
a fierce defense rather than an attack ∗).
Doesn’t this passage remind us clearly enough of Sfrael’s exodus
from Egypt? because the Bible's statement that Pharaoh had-with
chariots that pursued the Sfraelites into the sea, probably
with the other miracles that occurred in this case,
the angel and the fiery rot (Exod. 14, 23, 19.) the spals
ten of the sea, which formed fih into walls (V, 22.), and
the army, which, not counting women and children, numbered 600,000
Man strong, crossed the sea in a few hours
feyn folte, while on the other hand the enemies sweeping after
One also did not survive, on the same hiptorical
Make a claim to credibility. That we are the successor
of the Siraelites in which Rameses had to die, it turns out
also from the inscription of an obelisk at Heliopoli$ (the On
in the Bible, where Sopheph lived), the discovery of
Champollion. From the story of that monarch:
hen only states that he was the stranger
(@AhosIveig) This fits Namefjes den Gro:
ben, the conqueror of Hyclus, like armies ("Ideas" Th. IL

Abth. U. p..417.) will. The expulsion of the Hyksos from
Egypt appears on the reliefs on one of the great temples
Thebes. Both the peculiarity of the befricg:
ten people, as the indicated locale, and the type of Ge:
The fighting provides proof of this. The warring people has a
—own physiology, completely different from that of Egypt—
gnomy. All who belong to dazır. have long beards and
long robes Everything points to Arabs (or
the Ethiopians). The clearer evidence, however, is contained in the

∗) Deerens Seen Th. IL Abth. II. P. 290.

Preliminary discussion of the battle. Here the enemy is seen as a»

people, the wealth was in herds, which with

their herds. That the Sfraelites from

been forced out of the country, but is more likely than the

fabled by them, granted to them by Pharaoh, through
Miracle plagues brought about exodus, which Pharaoh immediately
repented, and immediately also a large army to the Dis:
finds profittion to follow the Sfraelites into the waves

$. 38. fen! Arabs and Ethiopians were apparently related
a skills, as already indicated earlier, and the language
The Ethiopian relationship of both with the Hebrew idiom is for our
and Hebrews Sppothefe infofern important that the Hebrews are a branch of the
Ethiopian Hyksos; for in Xthiopichen they find

many root words from which only derived nouns

in the Hebrew Bible, 3. B. from the very famous
Nominal word a2 or nam Vieh, forms the root word

only in the Athiopic, where ffumm means alfo
Mama the dumb beast. This is how the Ethiopian dialect

Give the right information, where does the Arabic work at the Dun—

the absence of Hebrew passages, e.g., the 5th B. Mof.

22, 9 The preceding word Draba is used by the Lericogras

phen manifoldly swept over. Although this meaning:

tion to the context, would be another more puffy
possible. – Which is the more correct? The Arabic and the French
Dialect leaves us here, only the Ethiopian is so pleasing

to become our witness. Sm Ethiopian means w>2 ver:
fcbieden, another, and in the plural, two. Now fieht

one certainly sees how the Hebrew plural used Sd2
two different things are called funs. And

since the connection is there, it is certain that this

The correct meaning in the two places shown is fey.

Ethiopian, like Arabic, is used for the purpose:

gung deffen what the Hebrew dictionaries correctly enten:
'Also' confirms the Xethiopic meaning–

of Hebrew words which are also found in Arabic–

Sedermann knows that to go under means to

in the passage 5. B. Mof. 32, 28, ma mer Tan ficht

JJ
that this meaning is inappropriate, especially if one
the words that immediately follow: man ara ar (fie find
inconsistent) which is also the above passage
The Hebrew dictionaries, like the other
gen oriental dialects, do not provide any explanation here.
In the little Ethiopian word we find just that meaning,
which is derived from the above. ax is then also called:
he was foolish, the postscript Tan Dia 87 fits here
certainly better. The same meaning can be found in Jeremiah IV.
9. son 55 Ta, the king's heart will be foolish
hei; ie, to decide unwisely. And so one can translate,
if you are familiar with Ethiopian. – Another
Example! It is agreed that num means to find in Hebrew,
From this one also derives only the sin. The passage Ser
laias 40, 2. requires, however, a different interpretation. It
Pen:

'nson 33 ban m 7m anpb

they will receive double for all their sins,
But the context teaches us that the
promised double retribution is not punishment, but God's–

But if God grants the city blessings
promises deeds, he cannot say that he wants to tell her these things:
show many good deeds because of their sins.
alfo believes that the difficulty lies in the word Inca,
which cannot mean sins here. The other oriental
dialects are of help here, only in Ethiopian
we find precisely the meaning which the Piophet gives to this
words in the above passage. The root word kun
also bites: he lacked, suffered from a lack of sadness.
Therefore, the derived noun naar means not only sin,
also lack. Now the prophet-
ten befjer: Serufalem is received boppelt, which you
was missing until now. Imperfection, related to man-
gel, the original meaning found only in Ethiopian
then tropifh: sin.

The language of the ancient Ethiopians, whose kinship

with the Hebrew here convincingly proven,
This Vraminen. 11

but is not so different from Egyptian, for Hero:
dot (II, 42.) comments on the dialect of Meroe, he considers
The middle between that of the other Ethiopians and the Egyptians,
which is very understandable, since Egypt from Meroe his colonies
th, theocracy, customs and cult. The same gods,
the same sculpture and painting, the same writing, the same here-
roglyphs on the monuments of Meroe, hunts armies,
one also finds in the Egyptian Thebes, and Mahn (in
f. Rericographie Thl. I. ©. 400 ff.) wants to have recognized that
the Tchebaifche dialect with Semitic languages more than
related to the Greek, because according to Herodotus's
Beriht (U, 57.), the Greeks in Dodona an Egyptian priest-
fterin from Thebes did not understand, even her facial-
color and skull formation was different, so it flickers
which the Egyptian language in general with the light:
nifchen One tribe feyn laffen. (lc ©. 404.) How
Many scholars have long since recognized the ancient Egyptian language.
related to the tian dialects, if Jablonsky in the
Voc. Aegypt. and fine ed. The Water p. 209, 223, 274,
to follow, for which see also Classical Journal VII, pp. 54–60.
and pp. 109 – 118., as well as the large number of those rightly-
nen ift, which, as Hezel (Paldographical Fragments p. 101,
∗ 40, and especially p- 108 sqq., The Hebrew vowel points,
near Mahnoder even the whole Egyptian alphabet
– Origin sha Iten.
SHeräifgen ° Hartmann (in fine critical researches But the books
nl Mofis p. 601.) wants the Phoenicians, who through Cad-
" " must have taught the Greeks in the fifth grade of writing, also to

teachers of the Hebrews, but thinks that the Phoenicians had
did not invent the writing themselves, but rather the Babylonians
who, living on the trade route of Bactria,
The Indians have form and like this
fer hypothesis so that he added the Phoenician language to the
Aramaic (!) dialects, perhaps because of some
Kerwandtfkhaft of the letters) and generally because the
Phoenicians themselves were a branch of the Egyptian tribe–
fen, but the Hebrews did not need to go to such a wide

“

To obtain the written knowledge. Find your way:
objections to the Hebrews' early knowledge of the Scriptures
not entirely superficial; for a nomadic family finds year–
hundreds of years of invitation to acquire an art,
whose need she does not feel, since the usual, in a
uniform circles of eternally recurring phenomena, as we
inseparable companions of their way of life, fine written records–
drawing. and the few worthy things that
peaceful and hostile relations among the tribes
fi) occur in oral narratives just as ficher fortles
ben, as events that affect national interest in the life–
tefte in Anfprucdy took, kept, and to the latest
offspring can be reproduced. It is also possible to
the oldest remnants of Hebrew literature Fine news
from which it could only be concluded that
the nomads wandering around Palestine with the writing–
art would have been involved. These views are supported–
ments through the example of the Arabs, who, although so many
strange events have occurred in their midst–
ben, but not earlier than about fifty years before Moha=
med, gradually endowed with the art of writing from Syria
been, and until then oral reproduction
served. – The Hebrews had been since the time of their fathers
Shepherds. Faithful to this way of life, we see them in
The progress of history in Egypt with heavy work–
plagues, as shepherds they go out of Egypt, as shepherds wander.
by the dice (Gen. 46:32? – 47:6. Exod. 1:6 ff.
12; 322 – 17.4 –: 90, M:ilev. 1.228, 6, – 4.3, –
7, 23. – 9, 2 ff. Num. 3, 41 ff. 20, 19. – 32, 1 ff).
This battle point is still led by those in 1. B. Chrouic. 4,
39 ff. and preserved messages. And these shepherds, the
an abomination to the Egyptians, (Gen. 46:34.) separated from the rest–
The province of Gofen, according to
Joseph's death despised, and groaning among the serfs: |
fhildert, in the stories of the 2nd and 4th B. Mofis as

characterizes little people lacking any developed sense,
nevertheless follow without any request from auffen, not only –
k11∗

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Knowledge acquired in the writing fifth, but in the
higher scientific education so advanced that
fie fogar, according to Exod. 28, 11. 21. 36. – 39, 6., in two with
Gold-set precious stones, with the skill of a stone cutter:
ders, the names of the 12 tribes of Iſrael, 6 by 6 in each
individual to bury? Let us accompany the Israelites
under Sofua near Paletine, which they did not do even then,
under eternal disputes about demarcated residential areas, which
brought from Egypt and carried on by the Whales–
ness of wandering nomads. Only when they were in gludiich
conquered, as they were between Canaanite people–
terfcities, their unclean way of life with the vein construction
to baptize, they were gradually able to:
needs and imitative instinct stimulated to progress to over
Path of education, and from business-friendly neighbors
fchen the gift of the writing five. -And here it is, where
our view of the neighboring Phoenicians, who had already
early monuments of literature in their archives.

This justifies objections against the possibility of
Scripture among the Hebrews in the time of Mophis and Joshua–
ten may appear, but it remains a difficult to solve
Question whether the Phoenicians, as is clear from the prophets
proceeds, a wolf always hostile to the Hebrews, this fine
futures, his archives" should have been searched?
In any case, the art of writing must have been
Hebrews, at least a small part of them
because, if it were by agreement of the
It has long been proven by leading Eritrean Bible researchers that
Pentateuch in its fine, eccentric form not from Mofe feyn Fann,
which is already evident from the frequently occurring formula DT 72
rm (to this day) shines forth, that the
not only in Genesis 19:38–22:14–26:83.
32, 32. – 35, 20. – 47, 26. but also in Deuteronomy 2,23,
– 3, 4. 10 – 29, 4 – 6, occurs, and there–
by indicating that a name, a designation, a
Institution, a habit up to the time of writing–
which has continued, it must be admitted that

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Moses as recorder of the Ten Commandments (Exod. 34, 28.), a:
individual war reports (ibid. 17, 14.), all on Sinai:
given laws (ibid. 24, 7. Lev. 7, 3%, and those
according to Numbers 36:13 in the plains of Moab,
to be considered ift. And nad) Deut. 31, 24. follow the words
of the law written in a book and given to the Levites
Mofes, educated under Egyptian priests, probably
write, and transferred this knowledge to the Levites,
although it remains undisputed that the mythical and great
partly also the historical content of the Pentateuch, the first
Book but completely according to oral traditions of the
later compiled by Babylonian narrators. Is
but the Kabbalah and the Talmud, or the oral Ge:
feß (ma Sea main), in such a way according to the pretense
of the Nabbins. Traces of such from the Water on
the son in a long line of Sahren propagated
Traditions have Amos V, 25.26. Ezek. 20, 7.
—. 233, 3. 8. in reports of accidents that occurred on the train
through which the Arabian deserts are said to have occurred,
of which the books of the Pentateuch are entirely silent.

If one considers the evidence that the Ifraelites came from
Chaldaea, with their second name Hebrews in g. 60.
believed to be undermined because their alleged ancestor Eber Muthmaßli—
or Heber, or also from Abraham's crossing
over the Phrath, there 22 beyond3 the bank, Eborean crossing.
means, hence the derived adjective ar WR, fo
Our mortgage could be better secured with the same weapons:
fencing, namely a dark memory of the insert About:
journey from India across the Arabian Sea
near the coast of Africa they were given this nickname
in Egypt (Genesis 39:14, Exodus 2:13) ∗).

One may not even refer to the etymological derivations
in the Pentateuch not very reliant as) the name Moses

h) The inhabitants of Ha'ıfh in Africa also call themselves
that word which in their language is called übergefest, because they
Arabia across the Atlantic Ocean to Africa.

Ki ä8.
The fabulous
ten Reflands
thetle in Mo—
f8 life≠

fihichte, ſhi—

nen that of the
Zoroastrian abs
borrowed to
fine.

is wrongly derived there because it comes from the water
been drawn (Exodus II, 10). Not in the passive,
fondern in the active sense if the word 75%, which—
cher out, (namely the people from Egypt) to take:
men, and only our interpretation is compatible with
the nuances of grammar. Fabulous and wicked he is:
found if the story of the wonderful netting of the
future founder of religion. It is in the taste of the Orient;
and probably the Babylonian narrator was floating at Ab»
the story of this fairy tale, which he well knew,
the, Childhood of Zoroafter or Zerdufts, reformer of the
perfisch = medifch = Babylonian Neligtonsfyftem3 before. In 7)
Cape. of the “Zerdufcht Nameh” one deepens that the Prince Duran—
Ferun, the head of the magicians, feared that Zoro would, once
he would rise up, destroy all magic through a pure law,
As soon as the child’s birth was announced to him,
He jumped up from the throne and ordered his people to
one should seize the infant and kill him (f. my
“Myths of the Persians” ©. 69). In Chapter 37 of the above,
Book, Zoro proves his divine mission in counter
the monarch through greater miracles than the others
Magi; Chapter 16. One ran, as if at the prayer of Zoroaster

a rushing mountain stream rushed to him and his companions
a bridge arches, and the bare foot on the other side

arrive on the shore; and, like Mofes, Zoro takes 40 days
and nights in the desert before he gave the Aryans the
Drmuzd brings (ibid. ©. 70.).

Let us examine the wonderful kindness of the infant Mo:
ſes, without referring to the untruths told in later lives:
Apparently, we are already flowing here into an army
of unbelievable things. How could one assume that the hole:
ter of the Pharaoh in the Nile, where because of the crocodiles no one
bathed, as a princess, not only in danger, but
also the accusation of unfitness, which a
Bathing in the river for those who had to go to fich, bathed
fol? May she be in complete contradiction with the will of her
Father, who out of hatred against the Hebrew shepherds ordered

16%

had to kill every newborn boy, although: to
Pity let her mature without her father's revenge
to fear? And, one might ask, how was the Princess allowed to
ſin the boundless care with which then, as
now in the Orient the female virtue was guarded, dare,
to suspect a strange boy without her innocence,
not only to be raised under the eyes of her father,
even demand to adopt as a child? The princess
also does not show the Eleinfte participation for the Sungling Mo:
fes, her former favorite, and Pharaoh pursues the accused—
taken Five Princes (!) as a foreign hated
Menfchen. Let us accompany Mofes as Jehovah's messenger
to the court of Pharaoh, which, to our surprise, arouses a double
Appearance; once that the king's residence is nir—
gends, which is told by a narrator, dev
have played a very active role everywhere,
may be expected; and then that Mofes is not a
former prince received with distinction, but as a
Unknown, of his former princely dignity even fine
Trace of memory that had been preserved is treated with suspicion.

Only the information of the Egyptian 5. 32.
tic Vriefter Manetho, that of the Mofes, under which (true: Moses can
(more likely) name Dfarfinh as one of the Egyptian people— —
religion, commemorates the priest who had become apostate and who had been one of those br
Slave horde raised from Egypt to the leader, and in v
founded a new religion in the deserts of Arabia.
only explains how Moses extracted so many details from the
Egyptian cult into his, since no real—
Hebrews with the priestly institutions and precepts—
writings of the Egyptians; and so it becomes clear
also why Pharaoh and his daughter did nothing in favor of Mo—
ſis undertaking, since he is not a prince, but a priest, the king:
therefore found no one far away and had to draw the wrath upon themselves,
when he took the side of the oppressed Hyksos or Hebrews,
to whose tribe he could not have belonged,
because five of those Israelites were not so hostile towards him—
would have said: “Who made you a judge over us?

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Do you want to strangle me like that Egyptian?" Then

it says: “Mofes was afraid.” Would he have been worried
of betrayal by his relatives,
because of an act undertaken in their interest? Consider
but it is believed that Moses had only committed the murder in order to
To gain the trust of that oppressed class of people,
since he may have already drawn up his bold plans,
ſuch he could not, as an Egyptian considered by the Hebrews,
You can rely on her silence regarding his murder. Consider
Finally, one can also find the warnings given by Moses against the appearance in
Dornbusch expressed concern as to whether the Hebrews
Will they acknowledge the mission? (Exodus II, 13.) All these things:
ftände find sufficient to consider Mofes a 'born Egyptian'
explain what ambition to liberate that shepherd family
and founders of a new cult. That cowardly
through prolonged servitude, the slave horde had to
one can be persuaded by the pretense of taking sides with a nationalist-
nal= or early family god for the, the courage of Aben:
instill in them fires if they trust the stranger
and under his leadership, battle-trained peoples from their
Poppy figs displaced. Jehovah's love required
the motivation, and since those Hyksos still obscure that
Sofeph3 would like to remember, defen Glüdsfal fine relatives,
from which they burned, to Egypt, so fell
e3 not difficult to invent a genealogy according to which the
Joseph's low birth is concealed, and the descent of
given by emirs richly endowed with herds, and
of Joseph's descendants, as their pride was flattered '
was not joined. The authenticity of that sex
regifters may be of the same reliability as that
from Adam down to Noah. However, the happy
Success of the exodus from Egypt the further statements
de3 Jewish. Gefßgeberd made authentication easier,
and fine poetry of patriarchs, where they express national pride
was met with applause. People readily believed that the God:
work was of particular interest to those historians; and these on
The later grandchildren inherited the money, which was probably

Reasons, as already stated in the introduction to the present text

was drawn up, only written down in the Babylonian exile-

From the time of Moses at least the Levites and Vor-

take well-known writing art like their present aras

little, noble forms also in that patern Pe⸗

riode. That the Ventateuch-present

Genealogies the stamp of arbitrariness and poetry

to you, it is clear from this, that Canaan of

Noah is cursed, Esau voluntarily gives up the right of birth

sold to his younger brother, Ammon and Moab in

Bloodshed is created just to arouse the hatred of the Sfraelites

against those peoples and the wars of conquest that are against us

were taken. But this circumstance—

ſtstand testifies to the very late, at least post-Mosaic

Period of origin of the Pentateuch. |
With Joseph the myth ends and the 4th begins. 53.

History of the Jewish people, although much of the story with Joseph

Life of this patriarch 'belongs to poetry. The —

Bible-given reasons which caused the jealousy of the brothers Jo— Jewish

ſephs, and the intention to sell him, awoke, ſoſt

not with the pious character of these. "Either -

Hartmann (helps Frit. research on the books

Mof. ©. 485) — the actual reason for how

Joseph had fallen into the actual slavery in which—

not preserved in the traditional tradition, or the second statement,

who have preserved the legend in its simple form

wanted to hide the darkness, which was so annoying to curiosity,

che on the preparatory entrance to one of the denfwür:

dDigften events in national history continuously

rested, too little appealing, "too little satisfactory to explain—

than that later exhaustions of the poetic

Dhantafie seemed necessary for completion." – Just

so little does it allow the appearance of such an early age–

Simaelitist and Midianite trade: Ka:

ravanen rhyme, since both tribes, whose originators are sons of Abra:

hams, which he had with Hagar and SKethura (f. Chapter 25,2)

had produced, at that time it had not yet reached the considerable vol–

churches could have developed, which of course in later
Times the transport of Indian and Arab products to
Egypt. (However, if one takes the patriarchs as
mythical persons, there is no stone of
A stimulus for historical researchers, because after such an–
The progenitors of both
Bollerfschaften never existed, and so Sofeph can probably
Ismailis have been bought without us in this Un:
find an inaccuracy. But if it is consistent with previous bibit:
ſhical information about the age of Iſmael in chronological order:
derfpruche, fo only a new proof for the. from ver:
Traditions derived from these sources emerge, which
later collectors lined up without skill, without
to eliminate the contradictory, and fine material in general
to arrange with prudence.) Furthermore, Hartmann
(1. c. ©. 435): “the ideal drawing, which one finds in
the whole context of the story of Joseph's death
in Egypt until his death, the mythical–
The shape of the same, which appears to the observing eye when
He examines details more closely, revealing them even more clearly.
against the truth of the literal meaning testifies first
the circumstance that nad) Gen. 39, 11 fine of the householders
was present when Potiphar's wife attacked So:
ſeph's chastity, and although verse 14 is reported,
that she immediately called the people of the house over.
Furthermore, it deals with the jealous character of a
Court official that he aroused the slave's anger,
not immediately punished with death, but merely
thrown into prison? – As the religious clothing of an Israelite–

liten reveals Pharaoh's cry (41:35): "Vermö—
We might well find a man like that, in whom
“God’s spirit fih alfo regen?” Real Ifraelitifch ends too
the3 first book of the Pentateuch3 with the prophecy
Joseph, that God would bring them together in the land which he had given them
I have promised to my fathers, and with yours:
the wish that the brothers had to swear that they

1

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— — —

his bones should not lie in the grave, but in the consecrated
soil of Palestine for safekeeping.'

What of the story of Joseph, according to Fritifcher's sighting
and separation of the mythical components, in historical
What remains of his salary is the sale of a poor shepherd—
boys from Ethiopia of unknown origin by Arab—
fic traders to Egypt, whose sudden rise to
Minister, an event still common in the Orient, the
Use of the power granted to him for the benefit of his
relatives, and the unfriendly turn of their fortunes
after the death of their benefactor, by a
Negation change. Following the present treatise $. s54.
about the supposed origin of the Israelites from Ethiopia, Near Verse
(and indirectly flaming from India), for which ‘the —
Evidence from various sciences is strikingly similar to the language
agree, we have not encountered anything that is not in favor— ae
would have contributed to the claim raised here; it
remains alfo to a complete victory of our hypothesis over
the previously dominant opinion of scholars only the
all too striking relationship of the Sanffritiprache with the be:
letters, to prove their similarity to the
The beginning of the removal from the Indian primeval land and
the multiple changes of country were not able to; although from the
Bible the receptivity of the Hebrews to the customs and e—
the genus Femininity of their neighboring peoples is enough.
nor has the influence of the Ethiopians, Egyptians, Canaanites, Phö—
nizter, Babylonians, etc. not only the original, with
Jewish beliefs related to the religious philosophy of the sinners:
attacks from the deity, and from these attacks:
gone myths and events, which the following paragraph

cuts to keep for a while, could not erase,
but also the relationship of the language still shows that
original bond that both nations once shared as
A family embraced. Gefenius already raised
the similarities of both idioms attract attention. He
suspected that the genetic development of the Hebrew:
also, like the Sanfkrit and the ones associated with it:

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languages used by the monophylactic (the Chinese—
(she has not yet lost this peculiarity) of her
Roots and the resulting rich vocal changes
from the Semitic idioms with disyllabic roots and
fixed vowels differ essentially —
also seems to lead to an earlier monosyllabicity, whereby
some of the so-called primitives are strikingly similar to the
Sanskrit tribes coincided, e.g. 32 decide
"(Gob 7,3. Dan. 2, 24), reminds one (Sansk.: think,
from this the German Mann); Yo Fürft, Ser (Lord in Sans
erit) and the derived raw princess, Sara (Sanffr.
daff.); on height, Ram (daff. in Sanff.); ws fire, usch
burn; 77 pious, sak (daff. in Sanffr.); Won Mann, isa
(daff. in Sanfkrit); >97 seeds, Sri (the Ceres of the Indians as
Goddess of grain and fertility); m>r2 Night, Purple
(that in Sanskrit); ap roasted, kali hot (in Sanskrit); 733
the youth, nir male (in Sanskrit); 72 the river, Nara
(daff. in Sanskrit); SS six, shash (in Sanskrit daffelbe);
372. Horn, karna (daff. in Sanffı.); >>9 Fels, Sila (daff. im
Gentle.); >72 the elephant, Pul (that in Sanskrit); nip monkey,
kapi (in Sanffr.); Wa horse, parasa (in Sanffı.); Den,
peacock, togei (daff. in Sanskrit); 72 the son, Bun (daff. in
Sanffr.); ar circulation, inclination (Judges XXI, 21), Hul ift
the time of the Indian spring festival, where the seasons
and months to begin their cycle again. The
is only an amplified 5, and so even the smallest
Difference gone. —Moreover, Fır means in Hebrew: She gave birth
(see Micah 4:10, Seph. 66:8), hence the rebirth of the prophet
in the Sanffrit name of that festival. Gefenius also has the Ent:
development, which with the increasing knowledge of the San:
ffrit increasingly ficher fann be pursued, at. fine new
International work has taken a significant step forward:
leads, and everywhere the two essential confonants, on
which in the semitic form the basic concept is attached, of which be:
mobile and volatile accefforif elements, and
A few examples will suffice to illustrate the relationship between the two
language stems to each other. Thus, in

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the root 53, since >3 the shrinking and coming together

balling of weeping plants; and this Finnish meaning occurs
everywhere too clearly for it not to be original)
fine, only if the breath that the root
motified. bar, bar, Des and >33 of flabby and wel:
Fenden leaves, cf. in Sanjfrit pala straw, bali Kunzel,
Fold. >23 fall, split in gentle motion, move forward3.
>72 stands from worn clothes, 52) from flowing wafs
fer (Isaiah 30:22, 44:4), Sanffrit: val and >52 a Er—
expansion of the root from mixing and rolling around.
Monophylactic roots, or with vocal-like confonans
ten, coincide most easily with Sanskrit, as:
222 rule pal in Sanfkrit

858 people invited ⸗
m3> fly av. 4 , —F
vb fsammeln lad e move the tongue.

Verbal stems with a fleeting hint, or a
final elements, find among others the following:

usb dress vashı in Sanfkrit
EN clog dam 0:
to hesitate ' chir 2
Pig swear, therefore

23(d.Oath) sap s
=n give. - dan 2
ST disintegrate — shad x
>05 hear sam s

Bhri 2

. ⸗ — (= = "a son)

5 Fruit — 0. (Hebrew derivative 99 Taurus)

to create
Id Snake (4. 2.
Moof. 21.8) sarpa = from srip frieden.

Double: tie find made audible in Hebrew:
Bor plough krish in GSanffrit
—* break bhrac ⸗
88 buzzing bhrams of bees etc.
wheel preserve smar and smri -
‘The Egyptian province of Gofen, which name we

—
not mentioned anywhere except the Bible, is said by the Ein—⸗
born in Egypt may have been wrongly called so. The
Britte Mickell derives this word from Sanffrit Goshana
(Shepherds' district) off, and Gofen was loud (Chapter 47, V. 4)
of the 1st B. Mof. that region of Egypt, which
was most suitable for cattle grazing. It was not by chance
The similarities appear in the words mihira (Sanffr.
morning, tropical sun) and Ara morning (lat. eras), Hebrew.
Derivation Sy 'namn>, just from the Sanffritwort shichor
means black, like the Hebrew Am.

There may therefore be some doubt that both
Language families have not collapsed into one, and that we
the Semitic root as an extension of the language
—may be found in the original land of the human race3:
me was. —This claim is so well founded, as well
in Sanffrit the same grammatical structure and the characteristics—
The possibilities of the Hebrew also come to light.
Here are some examples of evidence that we have of Sanffrit: Gram:
matics borrowed from Miffionar Paullin from St. Bartholomeo
to ward off any further doubts about the
which are enough for truth.

The Hebrew Dagosh begins in Sanfkrit
also used to be fine, and reveals itself to this agent
pronunciation in the following way, e.g. 8.

ga strengthened ha 3 with the Dagofch 3

ka s kha 5 5 £ s 8*
ba RR | Hr; Re PR s =
there 2 ha 75 8. ⸗ 5. 4

2) the soft-writing language, like Hebrew, has short and
long vowels, such as: x, a — In Hebrew this is subordinate
indicated by the Chatif at the Paffah and Kamiz,
furthermore Sanffrit 8, e and ai, the Hebrews has a 'a ,
and ., the Schwa should correspond to the 8, the ai to the ,, or
gar .. be compared, such as m, since according to Paullin

) The © and 2 appear in the sinful box through the natural Dagoſchi—
tion most similar to the Hebrew, alfo la Y'la, na n'na.

— w

the diphthong ai, like the Italian aita, has two letters:
is spoken;

3) — Indian and Hebrew final letters (litterae
finales) and the dualis in declinations and conjugations;

4) both languages lack the f, which is always replaced by p
is swept, and in Hebrew the omission of the Dagosh the
f indicates;
5) In Sunffrit the actual vocal characters are only
at the beginning of a word, never in the middle or at the end
used the same. Examples in Hebrew: Wr, ST (here if
the m is superfluous because the vowel sign is above or below the:
the same office) and only where the n is completely silent,
also “72 and. sr.

6) The furze x is placed in the Sanffrit in the middle and on the
End of words never expressed, but as sonus nativus
and inherent in every gonfonant, the fine different vo—
cal character, executed by felbjt or undisplayed.
Example in Hebrew rn.

7) Paullin Hagt on the difficulty of learning to read
in Sanskrit, because of the large number of characters for additional
familiar consonants, by two or three in ver:
Furious traits are combined into one main character.
Should the Hebrew pur (wajafchk), but even more +27 (wa—
jewchk), does not allow a comparison with that one?

The similarities demonstrated here are too great, and
encountered too many particularities that do not relate to
other way than if you take the Hebrew for a
re of Sanfkrit apply

Third section,

Brahmins and Rabbis. (A parallel.)

First Chapter,

Comparison of the religious philosophy of the Indians
and Hebrews, and the doctrine of both peoples.

st After the first section of the present writing
ur task of collecting all testimonies from which
&rahminen, sin of the highest antiquity before all other civilized people—
far from the earth, like the earliest scientific education

proven to be able to advertise; one found at the in.

second sections presented inguiflifchen, yolitifchen and

religious kinship of all cultured nations of the ancient

Melt, without being accused of bias,

cannot well deny that the Brahmins are the sweepers of the

remaining DOrient3. Only pious arrogance and belief:
Big ignorance might still give Mofaism the honor
want to reject the dogma of unity and incorporeality

God's first to have. A people who in their—

religious writings describing the world of the deity

ran, like the ones below, which Sones from a
. Upanishad to the Yajur Veda ercerpirte, as:

B. 1. “There is a highest poison that is faster than
the thought. These first movers can also be:
cannot reach natural beings; this poison, although we
changed, surpasses all others, however fast their course
ſeyn likes. This supreme spirit moves you as you please,

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but in and of himself he is immobile, he is far from |

and, but still very close to us, he penetrates

whole world system, but it is infinitely above the same:
have.

P. 9. Those who, out of ignorance, follow the religious-
consecrate customs alone, have sunk into thick darkness.

V. 12. Those who only represent the forms of the Godhead-
honor, have sunk into thick darkness.

V. 14. Whoever worships only the external appearance of the Godhead comes

the abyss of death, and whoever is a traitor

worshipped, will attain impurity.

8.17. The all-pervading poison that destroys the visible
Sun illuminated, even the same in kind, I am,
although in degree, infinitely distant. My
Soul must return to the immortal spirit of God-
Ehren, and then my body must return to dust

" become.'

A Bolf that speaks of the immortality of the soul, the actual
chen immunity of mankind in this life, and of
The Creator's essence had such sublime concepts, did not deserve
to recruit a foe devoted to idol worship.

Most of the nemesis, says Jouy, have claimed:
that the Indians are devoted to the image service because they
the multitude of sub-deities whose images are in temples
and displayed in public places, and objects of
Those who found this
without further examination, have probably not considered
that the Indians return this accusation to the Catholics
can.

A learned Brahmin, Ramoſon Roy, has written in English-
an extract of the Vedanta, or dissolution of all
Veda, the most famous work of Brahmin scholarship
delivered, which was published in the Monthley magazine (Juin 1817):
In it the unity of the highest being is presented:
than, as well as shown that God alone is the subject of
worship could be. The doctrine of the unity of God is

so not Moses' property, who had only one family god
The Dramas. ; 12

created, which lives among tent dwellers, finally to the nation

nalgott advances, as fire rot moves before the army, over ice
an Ark of the Covenant hovers, which chooses a people

The Schafta∗), the oldest religious book of the Indians
begins with the words: “God is Eternal and One, Beautiful:
sacrifice everything that is. God is like a perfect
Sphere without beginning or end. God rules the world.
examination by a general provision according to predetermined
immutable laws. – Do not search beyond the Me
that and the nature of the eternal, nor about the laws, where
after he rules. Both are vain and punishable. Suffice it to say that
you daily and nightly fine wisdom, power and goodness in
look at his works.”

The prohibition to reflect on the nature of the deity,
as Holwell (News of Hindustan ©. 571) says,
a tradition that existed among the Indians in the earliest times
Sect of skeptics and atheists, whose emulation:
tion should be fixed by those Marime barriers. These
Bermuthung tft um fo founded, ald menu in fine “Ans
ordnungen' (which in Germany is known through Hüttner's Ue–
translation of the English adaptation by Jones), welde,
as the most ardent critics admit, also among the oldest
books of the Indians, against which Keber was also
Holwell (I. c. ©. 186 – 198) added some sayings
judges that the Brahmins boast of being in front of Sahrtaufenden
to have received the Shafta through Brahma himself, who
Laws of God in Dewtah Nagur (i.e. in the language of the
Angels) to save the fallen angels, for the sake of their
bringing about newness and return to God, with the content of the
divine book; but when Brahma came to
At the beginning of this fourth world age (Cold Jug),
and human nature and the negation of India:
took, he called the law Schafta (ie written book),

– – –

DH. the law, regulation, according to Halhead's and Holwell's
Translation analogous to the Hebrew 5 NS, basis, gig hie (Pf.
11:3. Isaiah 19:20).

–

which he made known to sinners as the only be—
means of restoring their blessedness). Tau—
For many years this doctrine was taught without change
preached and propagated. But later, some
Gofeyns (Bishops) and Battezaaz (interpreters of the Schaſta) and:
among the Brahmins, and wrote a paraphrase which
Schafta Bhade (i.e. parts **) of the battle) of the mighty"
At this time people started to fumble
To shroud the teachings of Brahma in mystery. About five
Centuries later, the Gofeyns and Battezaaz gave a
second explanation or interpretation of the Shafla Bhade:
which grew to 13 books. They called the Com—
menfaforen Aughtorrah Bhade Schaftaz she was already out of:
The mixture of Sanffrit and the now ruling country—
language was swept together. The Driginaltert was not
more nakedness, and merely played with. The story—
ten of their princes and heroes were under figures and symbols
bolen introduced, and to a part of their religious ceremonies—
tion, and a lot of ceremonies and divine⸗
official customs. In short, the whole of the divine—
The book was intertwined with allegories and fables in impenetrable—
veiled in urgent darkness, so that even the common guild
the Brahmins no longer understood anything about it. Since the lay people
from the knowledge of their original religious books—
were closed, they had a completely new belief system
that their ancestors had known nothing about. These
Innovation caused a religious change, for as soon as the
Brahmins in Malabar and Coromandel learned that their
Brothers at the Ganges have taken this step to inform the lay people
to bring under the yoke those who presumed to have equal rights,
and forged their own religious book, the Veda

) The Indians consider the souls of humans as fallen entities
zel, imprisoned in one body as punishment. |
9) Bhade with the Hebrew 772, which also
Plural of 72, branch, is (Ezek. 175 v. 6). More frequently, the following are used:
mentions Beda, Bheda and Veda, the latter being the most well-known,
then the 2nd is without Dagofch, therefore pronounced like W.
12*

dreamed of things the people had never heard of, That

he 189

These commentators wove their new system
with the stories of their country, and at the same time deviated from the
Purity of morals, which in Augthorra: Bhad-Shafla still
was contained. Thus, the original pure sim-
lost the teachings of the Shasta, three or four Goseynfami-
except those who are still able to use them in San-
to read and explain. However, the original
The religion of the Indians suffered from these innovations,
but their constitution remained unchanged for a long time. But the Brah-
mines that now tasted the sweetness of priestly power
had decided to limit the political
Power to expand its power by making the worship
Customs multiplied so much, and an army of God

these priests, shrouding themselves and their teachings in darkness,
This has given them great importance. Because the daily crowded
bringing religious duties, which one can achieve through these new ns
regulations imposed on the layman, were so contradictory and
Heavy, and they were made so afraid of the slightest transgression≠
terrifying that they always have a Brahmin at hand
had to support them with explanations ∗). For several >
At the end of the month the Indians found the Augthorrahbad Schafta i
remained. This period marks the beginning of their my: -
thology, of which there was previously a subtle trace. Everyone-
Rich and noble people possess a copy of this document under»
A fine house Brahmin, who presents a stud every day:
from the family.

Know Nhode (Rel. Bild. d. Hindu) the Vedas for Als
ter, as the Schafta sets up, so this only happens out of love:
lings hypothesis in favor, since he sees fetishism as the origin
religion of India, as of all peoples. Conclusion:
The result is obviously wrong; because “if it is possible” asks about Rec.

) It is impossible to read this ralfonnement of Mr. Holwell,
without vividly recalling the creation of the Talmud by the Rabbis
to become those who are familiar with the Mosaic scriptures, as the Brahmins are with the-
Shasta, misled.

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de3 mythological dictionary by Bollmer (Freimüth., year 1855,
No. 194) “that the fresh, complete view of nature of the RUE
this, or the dualistic in the deepest physical consciousness:
resting worldview of the Parfen fih on the basis of the
shattered, burnt-out religious beliefs of crude, sensual peoples
could have been resolved? The former seems to be the former, the latter
the later, a decline, a regression, the withering blossom
of the originally pure, living, unified God-consciousness
One might ask why the Fetish worshippers in Africa
and America has not progressed to a point where:
ended the development of belief in gods, as we find it in the
Greeks, and why the Greeks who are not like those
in culture: development still flanders, regardless of all
Efforts of the philosophical spirit that
knew how to assert, not to believe in the one,
'Living God have a rising Finnen? One allmalt:
rising from the crudest fetishism, as one finds it in
African peoples, to the purer belief in God—
This cannot be proven anywhere by historical means.
All fetishism is a degeneration of the original, in full freedom—
dominant, unified God-consciousness. Migration,
changed climate, sensuality, everything united to
to complete the decline of religion. The independent educator
the dungeon of the peoples torn from their original foundations
partly only, partly it was completely destroyed, but without
the trace of ancient traditions, and with them the existing
whose consciousness of God itself could have been completely eradicated—
The development of religious consciousness in
backward movement could be seen with much greater accuracy:
Apparently traced from Indians and Persians to the Egyptians:
The Jewish God, emerging from ancient traditions:
connections that may be related to India and Persia—
ten, stayed at home in a family and developed from
a family deity to the deity of an entire people, the
was nothing more than the extended original family.”
Let us return from the long side path to the
Main Street, it should be noted that the second section

∗ of the≠ Shasta, when he tells of the creation of the angels,
a gig on which myth the founders of all later peoples

have continued to build, Easily subject to misinterpretation if, when
those passages which are given below, with
through the lens of bias. It Tautet Dafelbft: “The
Eternal, entangled in the contemplation of his own discovery, ent:
closed in the fullness of time, its glory and nature

Beings that are for enjoyment and participation
his selves, and capable of serving his glory, what
These beings were not yet, the Eternal wanted, and
He formed them partly from his own nature,
capable of perfection, but with powers of imperfection:
quantity, both depending on their free choice. The Eternal
first created Brahma (according to Holwell's Lefeart Birmab),
Vishnu (Bistnoo) and Shiven (Sib), for the Moi-
ſafor and the other spirits. The Eternal gave the highest
Become Brahma, Wifhnu and Shiva. He fixed
Brahma as the chief of the venomous and gave him
Vishnu and Shiva as assistants. The Eternal divided.
the venomous people in groups and orders, and a commander:
head over every, thieves worshipped around the throne of the Eternal
There was order, dignity, and harmony in heaven."

The most important place in this, the second paragraph-
section-forming extract of the Schafta, is the doctrine of the three
Archangels Brahma, Wifhnu and Shiwei, from the In:
called Trimurti. This system is, if you look at it
Looking more closely, it is very cleverly thought out and very true:
ities lie hidden beneath. Brahma (enlightener, tropical.
Science, wisdom) is in place of the world:
creation in concentrated primal spirit, actual identity
deeply with him the creative*) principle, knowing that he
Holding *) and pushing the destructive *) principle,

-

+) old sun, hence MI2 Hebrew. In above height.

**) with the nickname Narayana, the ripening one, Hebrew 22.

*) with the Dagosh: Shib, Hebrew 25, return (namely in
bas nothing), also: get gray hair (Sam. 1. ®. 12, 2).

which all creations - again in its former parts,
dissolves. All this is therefore only a figurative interpretation
the well-known truth, 'that all beings come from the hand
originated from nature, is preserved by it, and end:

lich returns to the bosom of the earth. You can
this is called Gößendienft, because one can find illustrations of this- Tri:
Murti blinded, the object of divine worship
been found? Don't we recognize at first glance in
this description in Brahma, who according to the myth
Preaching the existence of God, according to a Fatholif fable,
now every day in heaven Meffe Iefenden Michael, whose
Name (We are equal to God?) already points to his teaching office,
and who, like Michael (in Revelation 12),
Fight against Satan, the same fight against Moi-
fafur (the devil of the Brahmins), who later takes over?
Vishnu, as preserver, is identical with Raphael (de
bringing blessing) also Shiwen under the nickname
- Mahadewa (i.e. the mighty poison) completely equal with
Gabriel (the Strong). Shiva is in the Indian myth:
the Bollftredker. dev punishments, and nah Nabbi Solomon Ben
Adereth (to the Tract. Baba Bathra 74 fol. 2 eol,) had Ga:
briel took over the task of destroying Sodom; this
is clear from the words:

anna Damaası PT. nın Bipn baa 3 dr amman

0 DS — —X ENGER Sana aan) Ne 82

According to this, the other angel who accompanied him was Taphael
the preserver, —determined to save the Loth family from danger
to save. Schiwen, the symbol of the 3 destructive fires
is, when considered, that Sodom its downfall
by fire, a new comparison is available; and
since the Trimurti do not believe in a Trinity of God:
ions, but according to the properties ift (f. Holwell), fo is
The biblical story of Dathan and Abiram's downfall
by fire to the power of God in the character of the ship-
who remember. The Talmud also assumes the same thing, Tract.
- Sanhedrin fol. 19, col. 1 — further fol. 21. 26. 95. c. 2
and 96, where Gabriel appears as the messenger of God, where

ed the punishment of sinners. The healing office
Caphael's origins are Tobias (Kay. 6, 9. 10., am clearly.
Chapter 12, Verse 14: “God has sent me to
jollte heal''). As a complete Trimurti, the
Deity in that Jewish myth (Gen. Chapter 18), where it is said-
tet V. 11: “And the Lord appeared to Abram”, but in dar:
In the following verses we see that Abram took three men.
V. 13 Speaks again in unity and V. 16 in multiplicity:
ity. Sehovah stays behind - that he in the whole story
tion is described as one of the three angels, is derived from the
Counters clearly enough - it is also Michael, while

vend the preserver Raphael in the interest of Lot, and Ga:
Briel the Mighty∗), Destroyer, Mahadewa:–Shiven,
to punish the Sodomites.
Verse 24 of the following chapter: “The Lord let fire
rain on Sotom from the Lord” at the Ber set up here
suspicion of a Jewish vision from the Indian Trimurti in
pass over the most complete certainty.

Kleufer (on Rel. and Philof. of the Indians) said that
those perfonifications in India are older than polytheism
must be, because without them it would not have come into being.
More and more, the perfonifications of the gods were found in an ancient people
human and physical forces multiplied to
Polytheism became more widespread, but not every people
philosophers who made it so important that
Perfonifications can be traced back to abstract concepts, and
to implicate the multiplicity back to truth, as it
the Brahmins have always done and still do. Only
This does not happen to everyone in the people, because the current
genders are considered too impure. There are Brahmins,
which accept the three names, only that they give them to the

) Schiwen also has the nickname Iſhuren, which word
Iſchbur is written (ſ. Holwell lc ©. 577) and with the Hebrew.
22 DIN is analogous. 72 means hell (Ps. 28:1), thus death–
tende, god of hell, therefore Shiva is also associated with skulls in the
Hand depicted.

subjugate the Mefen of the Wefen; the strictest party, however,
which is also famous for its impressive holiness
ift, wants to know about his very fine name, but only reveres
the supreme deity, whom they call the being of beings.
These people are the biggest enemies of the introduced
Geremonies and mythological images. They take it there."
It is very bad when someone calls them heathens, because they
'fie, that would be as much as if we were to
not. recognized. ”

From the doctrine, which furthermore still from the previously quoted
Place of Schafta illuminates, namely that the forces of the Boll:
perfection and imperfection (or in other words
of the good and evil) at the same time as the discovery of
created beings were there, the free will was directed–
and the origin of evil. And sublime in

the That if the honor of Bramah∗), who assumes that
God therefore allowed the beast to create a network of
creatures, which, as freely acting beings
capable of true goodness if they were not
simultaneously with the contrarian or opposing forces,
were gifted at doing evil.

We now come to the third section of the shaft,
of the defection of Moiſaſur and his band under him:
ordered angel, and to the fourth section, which is
whose punishment is: “Joy and harmony surrounded the
Throne of the Eternals, of the creation of the spirits. This
would have granted until the end of time, if not
Envy of Moifafur and Rhaaboon, that of dignity
immediately, would have taken possession of. Unmindful of the healing power of her
creation and the duties imposed on it, they rejected
the powers of perfection which the Eternal gave them,
expressed their powers of imperfection, and did evil

.. ∗) Here it is not the deity, but the giver of this name
meant, which of the Brahmin powers named after him gave the numen,
because it is their duty to preserve the holy books that he brought from heaven,
to interpret to the people.

$. 3.
Waste of a
Part of the
Angel of

God,

before the sight of the Eternal. They denied him their—
obedient, evaded submission to Brahma, Vishnu
and Shiva, and said to themselves: We want, lord:
pen! — And without fear of the wrath of the Almighty
they spread their evil thoughts among the other angels,
deceived them and persuaded a large part of them to
Apostasy from their duty. And it was separation from the throne
of the Eternal. Pain and sorrow took hold of the faithful
remaining venom, and Sammer was now in heaven.

‘The Eternal, whose foreknowledge and influence over
all things except the actions of the free:
Happening creatures, with anger, take the waste of the Moifafoor ∗),
Rhaaboon ∗) and the other leaders of the angels. Boll
Mercy, even in anger he found Brahma, Vishnu and
Shiva, to forgive them their crime, and to make it their duty
But they persisted in their disobedience. The

Eternal then gave Schiwen ∗∗∗) the order, with his All:
power to go out armed against them, them from heaven
'to chase them away, and into the Onderah (deep darkness) down:
rush to the ground, condemned to eternal summer.'

Although Schafta in the above passage has the foreknowledge
God in the face of the deeds of free beings, fo
The Brahmins defend this place by
claim that foreknowledge in this case would be nature
and the measure of freedom, which on this condition is impossible:
could have taken place, absolutely contradict.
Moreover, God's foreknowledge also seems to be evident in the biblical
Narrative of the corruption of the human race through
the strange words: "I regret that I

57T.

∗) Should these sounds also be combinations of their character
descriptive words, Hebrew also helps here, so ON
(he despises), and do (peil).
he) gathering of ∗99 wickedness and ya he was experienced
of – knowledge.
) Why the Schiwen was given the office of punishment is briefly
been explained beforehand.

power," (Chapter VL V. 7., in 1.8. Mof.) denied
to become.

It is remarkable that we also have the myth of the fall of the
Angels are known among the Jews. The following from the
Epistle of Judah B. 6. borrowed passage, leaves an acquaintance
of the Nabbins with this fable, as: "the angels
'who did not keep their lands, fender
left their abode, He (God) has kept
to the judgment of the great day with eternal ban
those in darkness." Even more important to us here is the passage
1. B. Mof. Kay. 6. V. 4: "At that time both
still on earth." Luther is extremely wrong: tyrants,
since only giants and mighty people can be found here; this
find the giants of Greek myth, which against
'Dared to attack Supiter, but from him in the Zartarus
were overthrown. In Egyptian myth, the–
ſchian foggy lizard even more recognizable to that of the Brahmins
invented originals, because it finds the heavens:
towering giants with snake feet under:
leadership of her prince Typhon (Moifafur), and since it was her
The business is to bind the souls to the bodies from which
the light angels or good demons free them again, (Not:

ters Phantaf. d. Alterth. UI. p. 201.) fo one will again
reminds us of the basic Indian idea, which is the creation of
physical world, as will be shown shortly, through the
The defection of Moiſaſur caused that the Hebrew text was not
Tyrants, like Luther, have understood and
will, show that the word used here Ne:
Philim von Niefen also 4 B. Mof. XIIL, 33, 34. ge
is needed where people of excessive size are
thinks I find. Sodoe suffers from a different derivation than
from the verb >eI to fall, hence Sobe≠ the fallen.
Does this word not have the meaning in the place mentioned
right sense, so lets an acquaintance of the Jews
with that Indian myth which that word for
introduced the term Niefen. Furthermore, it is
that the rabbis considered Samael to be a fallen man from God:

§ 4.
Creation
the
Body world.

—

hold the former angel of light ∗). Incidentally, the Aus:
print: Sons of God in the quoted passage many Bible–
The reader thinks of angels, and that Werd, Gen. VI,
2.: The sons of God take the daughters of men:
that they were fair, and took them as wives
of which they wanted, has the apocryphal Bud)
Enoch may have given his origins ∗∗).

May here be an extract from the fifth section of
The Shefta does not displease the esteemed beetles, since °
This also helps to make interesting comparisons, and the
Duels of the doctrine of
the transmigration of souls to Borfchein Fommen. The
The section that is important to us here begins as follows: ;

“The rebellious spitfires sighed with displeasure
of its creator in the Onderah a Munnuntur ∗∗∗) Tang,
during which time Brahman, Wifhnu and Shivan,
just as the other faithful angels never stopped following the Ewis
to ask for forgiveness and restoration for them.
The Eternal was finally persuaded by her mediation;

+) Rabbi Solomon Jarchi explains the word Nephilim in fine
Summentary to the 4th B. Mof. XIU, 34. with the words:
Bmw to basv bar "Rad to Dipsy Bavaaın
URN 77 77093
“The giants found the Anakim descended from the children of Shamach≠
ſai and Uſiel, who were thrown out of heaven in the time of Enosh:

And the Chaldean paraphrase Onkelos actually leads Nephilim to

from because they were flown from heaven to earth.

∗) Hieronymus and Scaliger were of this opinion.
than. Gunaeus (lib. 3. de Republic Hebr. c. 1.) merely assumes that it is
probably quin severa increpatione Enochus improbitatem casti-
gaverite hominum sui aevi. One for a fine age, strongly based on Rationalis-
mus tasty interpretation. This much is certain that the expression: Kin:
to return to God, which gives the interpreters much thought:
caused. |

“r) This word is used by the Brahmins (f. Holwell's Nachr. von.
Hindustan ©. 282.) simply for an indefinite number of years
used derived from Munuah (count) synonymous with in Hebrew.

more? pay. r

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and although he cast his grace upon the future
The criminals did not anticipate the fact that
He hoped that they would repent and declared
therefore his will that she be rescued from the underworld, and in
should be placed in such a state of examination where
e3 would find it in their power to ensure their kindness and salvation:
The Eternal then made his spruce foundation, over
gave the highest power and government of heaven to the
Brahma withdrew into himself and became an angel to all:
fchaaren invisibly on five baptisms. After the course of the:
During this period he revealed himself again, took the throne of light
again in possession, and the hosts of angels celebrated fine
Return to the prison of joy. When everyone was silent,
the Eternal: “Let there be the world of planets, of runners
and purification to the dwelling place of rebellious spirits! –
and she was. And the Eternal spoke again: “Wish with
armed with my power, descend to the new creation

the Dunneahoudah ∗), and deliver the rebellious spit from
the Onderah ∗∗) and place them on the lowest of the five.
ten boboons.

∗) Perhaps a combination of the Hebrew words: 7 (he Is
tete) and Non (sin). The punishment of the spirits who found them was:
awakened the creation of the physical world, alfo was the primal thing in the
the words describing the effect are indicated.

∗∗) Combination of the Hebrew words "in Wehllagen" (f. Gen.
85, 18, Deut. 26, 14. Hofea 9, 4.) and the way, also the way of woe—
complaining, hell. — The 15 Bohoons of the Donihoudah seem to be a system
of 15 worlds, regions or species, of which 7 are below and 7 are above
over earth, which is the least than the eighth, in the middle and the over"
passage from the lower to the upper; and these regions serve the
criminals dressed in animal bodies, as if so many steps over
Purification and purification, namely the 7 lower ones for punishment and Züdhtis
solution, the stay on earth for testing, and the 7 above for ex-
enhancing and perfection. — The Rabbis also reserve 7 chambers for
Paradise, and 7 for Hell (where, according to Indian
the souls who failed their examination after) return to earthly life
sink back). "The 7 compartments in Paradise" (the upper Boboons
about Braminen) says Rabbi Menaffe ben Iſrael (f. Abfchn. Schaar Hagel)

—

Vishnu found himself before the throne and said: “Eternal I

I have done as you commanded me." And all the faithful

—
\. 5.
Soul Wan≠
change.

Hosts of angels were amazed at the wonders and splendour of the
new creation of the Dunneahoudah.

And the Eternal spoke again to Vishnu and said:
“I will form bodies for each of the fallen spirits, to

Dungeon and dwelling in which they were for a time, depending on the
The magnitude of their crime, being subject to natural evils

And Vishnu found himself before the throne again and bowed

fih, and said: Eternal, your commandments are fulfilled. – And
The faithful angels fled again full of amazement, whether
of the wonders they heard, and catch the grace and the –
Praise of the Eternal. |

Since everyone was silent, the Eternal spoke again to Wifchnu: –
The bodies that I make the dwelling place of the rebellious spittle:
I want to ride, because of the basic material from which I am made:
the will, the change, the death and the renewal
be subjected; and through these feverish bodies the –
fallen spittle gradually feverish and eighty Wed):
jel (or migrations), and the toll of the Ues
be more or less subject to evil, in the exact area:

(according to) the magnitude of their crime, and depending on their

Actions in these changing bodies are restricted.
powers with which I will endow everyone. And this
fey their state of punishment and purification. And if the re:
Once the 87 journeys are completed, they follow a
new body, and you, Vishnu, shall

– – – – – –

are called 1) Zeror Hechaim (bundle of life); 2) Ohel Jehovah (God's tent);

3) Dar Hakodesh (the holy mountain); 4) Dar Jehovah (God's Mountain);
5) Mekom Hakodesh (Holy Place); 6) Chazeroth Jehovah (Courtyard of God)
and 7) Beth Sehovah (House of God). The 7 chambers of Hell are called:
1) Sheol (Hell); 2) Abadon (Doom); 3) Beer Shachath (Brons
of destruction); 4) Bor Sheon (Pit of Howling); 5) Tit Daja:
warn (mud); 6) Salmaveth (Zodesichatten) and 7) Erez Thachtith
(Underworld). According to the rabbis, hell consists of seven levels one above the other:
floors, which are made in a pyramid-like manner, in that the
lower floor always one. 60 times larger than the first
above him (Jalkut Rubeni Par. Bereichith).

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we
Shoij ∗). And when the mortal body of the Shoij is
natural decay ceases to live, then the fallen–
spirits, according to my abundant grace, the body
of the Mhurd ∗∗). In this body I will revive their–
expand their powers, just as when I first created them free,
This is the highest level of their testing.
The Ghoij fol the fallen snatchers for holy ∗∗) ge 8 –
will keep. And they shall not eat of the goi,
from the flesh of any of the mortal bodies which I have brought to the Indians
her dwelling, he Fricche on Murto (Earth), ns
or swim in the water, or fly in the air. Your
Food is the milk of the goats and the fruits of the earth. (#19).

∗) The cow, in the plural Ghoijal, Shoijal–Barry a cowhouse, 174 bellow.

∗9 With this name the earth is also described as the dwelling place of the rebellious
ſic venom, but actually the human being is under this word:
which is an allusion to fine waste in heaven from God
feyn fol, Mhurd means rebel, which also means TR in Hebrew≠
(ſ. Sob. 24, 13.) It is strange that the Hebrew
Word also used in the meaning: banished, exiled (f. Jeſ.
58, 7. ara wretched, despised) and the people find nad) indi–
venom banished from heaven by religious concepts.

∗∗) The sacredness of the cow reached such a high level among the Indians
Degree that killing this animal also carries the death penalty
and the missionary Paullin tells in a fine travelogue of
Dftindia: Vaccam orcidere idem esse ac suam propriam matrem inter–
ficere. When swearing and dying, one takes her tail in
Hand, which makes the laborious migrations from one body to the next
but should be abbreviated. Their urine is also mixed with milk:
mixes a strong drink which is given to the new initiates.
(f. Kteuder's Brahm. Religionsſyſt. ©. 88.). The Penance Santapana
(the tormentor) consists in this: for a whole day only fertilizer and
Cow urine mixed with milk and cow grass boiled in water
opened, then fasted for a day and a night (Menu XI, 213.).
This religious challenge is still found among the Hebrews, because
the prophet Ezekiel (Rap. 4. V. 14, 15.) the impertinence of Schovah,
If he deviates from himself to eat yeast cake with menorah, he is
Mr. ald Erfas of the despised human mischief Kuhdinger on fine
Bread is recommended to be spread; besides the bull and the cow
begins the animal kingdom, hence "Ay the ox truly!" in the Fürst
(d. – of animals) is to be derived.

The dead bodies in which I found the fallen venom
I will enclose, find the work of my hand, therefore follow
they do not crumble, but rather undergo their natural decay:
Whoever of the hereditary inhabitants thus inherits by force:
human bodies, inhabited by their fallen brothers, destroyed,
you follow the vebellifhen spirit of Shiwen, into the Onderah
plunge down; here follows. stay for some time, and then:
go through the SI hikes to see which level he

also at the time when he committed such a crime,
jeyn mag. But some of the fallen angels dare
will, through violence, separate himself from the mortal
Body, in which I have imprisoned him, to free him, you must
Shiva, forever in the Onderah. The benefit of the
15 Boboons of purification, trial and stoning, fol
he will not be healed again.

7 And I will destroy the fleshly bodies which I have prepared for the punishment of the
The doctrine of fallen spirits determined by genders and species

of souls:

migration, and wants to give these bodies different shapes,
he attributes characteristics and abilities, and they follow

South, sets f
the faith Mifchen and propagate in their kind, according to the Zrebe, the

I will give it to them. From this natural mixture
ifteny the . – e : ' '
@cste ahead, [ON a series of bodies escape, each in a fine species,

so that the sequence of migrations of fallen snatchers never
ftill ft).

∗) From this religious view arose not only the doctrine of
About metamorphosis (transmigration of souls), but also the belief in
a precession of souls, namely as former pure spirits,
who suffer in earthly shells as punishment, whatever their opinion
found again in the Egyptians, by demons offering the series

bodies were bound, out - good spirits freed them again (p.
Richters Phant. d. Alterth. I, p. 201.) But that in the pre-existence of the
Soul is also an article of faith of the Rabbis, one can see in the book
“Yalkut Chadaſh”, according to which the number of pre-existing souls
600,000. The author of the book “Emek Hamelech” says: When God
whom Adam had created, in his soul all other souls were:
unites those who were separated from him after the Fall.

The doctrine of the migration of serpents, through which the suffering of the
to bring created beings into harmony with the justice of God alone—

But if someone of the fallen scum with a
Body except fine kind fi mixed, so you need, Shiva,

by accepting God’s permission for the torture of innocent
Animals, or the miserable Dafeyn's pious little people, fi as a
Consequence of the sins committed before this life, the explanation lies in:
reason so close that not all educated peoples of antiquity
'opinion were attached, but even philosophers like Pythagoras,
Xpollonius of Thyana and Empedofles take charge;
and Leffing also asks (Education of Human Feelings p. 94):
Why couldn't every single person go to this place more than once?
Melt present? Is this hypothesis ridiculous because it
oldest ift? because the human estate, before the Sophiiticism of the
School had weakened, fell into this? the non-remembering of my previous
gen Zustände Tann not as an objection to the possibility of souls—
migration, because when remembering the encounters in the previous life,
would only allow a bad use of the present:
ben. The purpose of the examination would also be missed if one could:
memories from the previous Dafeyn warned, the best and most comfortable
Protection against the temptations of the Larrierd occupation, but only in combat
against the curser purifies oneself, according to the philosophy of the Brahmins,
the fallen poison. — In another place (Life and Estate, 2nd part.
©. 77.) Leffing asks: “The statement that the transmigration of souls is the oldest
of all -philosophical systems, there must be a good prejudice for it
cause; for the first and oldest opinion in speculative matters is
always the most likely, because common sense tells us—
fell." |

The Rabbaliften took — although Mofes about the transmigration of souls
A long silence was observed, probably because this belief in a
Pupation of the soul into the body, first on incarnations, alio to
idol worship had to lead - as the Hebrews with religious philo-
Phophie of educated peoples in Babylonian Eril and during the stay
'many learned scholars, like Philo, in Egypt, as the Alexandrian
Hhilofophie in its prime was, as it became known, the doctrine of
Transmigration of souls also occurs, as the Brahmins consider the Second

the transmutation of souls into other bodies, as an act of divine
Grace, because it gives a soul the opportunity to restore the neglected good
in a second life, and find the proof of this in the
“Words 52355 (transmigration), which nad) the theory of numbers just so many
Letters ale Tor (grace) contains; as in the Bible (Ecclesiastes 1,
4): “One network passes away and another comes.”
King Solomon said that those families which have passed away,
'reappear through transmigration, therefore he assumes the

give before the coming. But not to the human body, teach
The Brahmins. 13

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ven criminal poison for a while in the Onderah
crash, and he will be damned for the 89 hikes
to go through it again, to whatever level he is, since
he committed the crime, may come ∗).

And if Semand of the fallen savages e3 dares to
natural shoots that I plant in their living bodies
will, at least, mix in an unnatural way,
that the reproduction of his sex is thwarted; so shall
You will cast him down into the underworld forever. And
the benefit of the fifteen boboons of examination and purification—
He will never receive this kind of treatment again.

But if the fallen snatchers have it in their power,
to mitigate their punishments through friendly connections, and
mutual services should prove to each other and encourage each other—
tern in the Neue about the crime of their disobedience.
Then I will strengthen their good intentions, and they will
find grace in my sight. But the hostile ones shall never

the Rabbis, the soul is destroyed, but also in animals (of which
NR. Isaac Luria, according to the book “Emek Hamelech”, examples from the
areas of his own observations because he knows the language
Animals, and easily learned about the primal aspects of their transformation.
forfchen Eonnte) and lifeless stones. The proof of this is found by the aforementioned
Rabbi in Habakkuk (2:11), where it says: “Even the stone from
Wall screams.” For the Sudians, the journey of a soul begins in
raw stones, as the lowest level of life. (Nhode rel. education
d. Hindu Thl. I, ©. 402.) Although the flesh of animals is to be eaten, the
Forbidden to sinners, the consumption of sacrificial animals—
and blood sacrifices are allowed because through the sacrifice in the
The soul residing in the animal's body is more quickly transported to bliss,
while a profane intention of the dead person prolongs the migration time,
therefore also sin. The Kabbalahists also claim that the

The sole purpose of slaughtering animals, according to Talmudic
This kind of fine follows, so that the soul, which is fixed in this animal, through the
the short prayer to be recited before the slaughter (7392) will redeem him.

∗) Shouldn't the name Shiwen (pronounced Shib,
as analogous to the Hebrew Ay; (to return), through which this deity
office granted – the poorly performing spirits in their examination field,
to force them to renew their wanderings, – escape
ſein? The n at the end of Schiwen is just a terminatio aucta, mie
among the Egyptians Endev 2n9, |. above.

–
the ninth boboon, the first boboon of purification–
long ∗). |

And if the rebellious scoundrels seek my mercy in the
8th journey, in the body of the Mhurd through new and good
Make use of works; so you should ask Wischnu in
the second Boboon of purification, and so you follow until
the five-stage eight boboons of punishment, purification and
examination, then their punishment will stop, and
you follow them into the ninth, yes the first boboon of the ninths
bring the supply across.

But if the rebellious spitfires find no mercy in
Do not harm the body of the Mhurd, you follow
Schiwen fie flutter back into the Onderah for a while,
and from there you follow Wifchnu, after one of my
time, fell back into the lowest Boboon, a
second test, and so they must suffer until they pass
their newness and persistence in good memory, during their
Migration in the body of the3 Mhurd, into the ninth Boboon,
yes, the first of the feverish denials:Boboon. For
It is my will that the rebellious spitfires do not enter the
Maho Surgo (Heaven) return, nor my challenge
Ichauen follen until" the adt Boboons of punishment and the
seven of the cleaning went through ∗∗).

The faithful angels, when they heard what the Eternal
over the Nebellen had decided, they caught fine praise, fine
Power and justice.

Since everything was quiet, the Eternal One spoke to the angels: I
For my mercy, I want to make a ge–
a certain period of time, which I divided into four jugs (certain

) In other words: never reach a degree of bliss.

.∗∗) Staying on earth is therefore still part of the hell: Re-

regions; this justifies the all too true name: Sammerthal, fir
our planet; and at the same time it explains why God gave evil this
free violence in the world, and disease and destruction of every kind in
'of creation. The upper fictitious Boboons, however, can with the
can be compared to the seven chambers of paradise. |

| I 15”

4. 8.
End of the world

by fire.

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periods). In the first of the four moves∗)
The time of their trial in the body of Mhurd shall be
100,000 years – in the second year I will
Shorten the time of their trial in the Mhurd to 10,000 years –
in the third to 2000 years and in the fourth to 100
Sahre. – And the angels joyfully praised the grieving mercy and
the patient long-suffering of God.

When everything was full, the Eternal One said: When. the time:
space, which I determine the duration of the physical world, and the
Period which my mercy has granted to test the fallen
Seifert has approved, through the circulation of the four jugs full:
bet feyn will – on that day, one of them would find you,
who persists in fine breaking, the eighth Boboon of the
Punishment not passed, and in the ninth Boboon, the
first Boboon of cleaning would not have reached, – so should
you Shiva, armed with my power, flutter down it
into the darkness forever. – Then you will destroy the eight

Boboons of punishment, purification and testing, and-they should

no longer be ∗. – And you, Wischnu, shall still

∗) This syllable is probably analogous to the identically sounding Hebrew 9pT
soft Burdorf by pendere weigh, trop. measure, swept over, sweet
to restrict, to hold back (2 Sam. 21:6) alfo to divide, to separate, period,
Beitab cut.

**) A deletion by Schiwen Tann, as discussed above, °

'only destruction by means of fire, which element as

destructive power is the symbol of the Shiva. The opinion of _
a general world conflagration, or the purification of all things by fire,
went from India to Egypt, priests ordered the arrival of these
terrible catastrophe, after the end of their great year of the gods (from
36,525 years), sweep to the time of the equinoxes at
Position of the sun in Leo, when the Hundsftern (Sothis) rises,
for with this point Richter's fantasy of world abduction also began.
of Antiquity. Thl. II, ©. 204.) Among the Parfen, Ahriman's
Conversion the creation of a new earth, which nady process
of the twelfth anniversary, and from the consuming flame
will emerge purified, as she was before Ahriman entered Ormuzd's world
broke in and filled it with unclean creatures (©. my myths of the old.
Perfer ©. 1416.) Among the Hebrews, the acceptance of this belief
of the dissolution of the world by fire, clearly the passage in
Malachi (IV, 1.)

J

receive the seven boboons of purification for a long time until the
Rebels who took advantage of my grace, through you
be cleansed from their sin. — And on the day
this will be completed, and they will return to their state
prepared, and be admitted into my presence,
then you shall destroy Shiva, the seven Boboons of the Rei—
sanction, and they shall be no more.

And the faithful angelic hosts trembled before the word
of the Eternal.

The Lord spoke further and said: Do not withdraw $. 9.
my mercy to Moifafur, Rhaaboon and the others
Heads of the rebellious spit - but because they were allowed to
for power, so I will expand their powers of the beast — moralifsen
it follows that they are free to carry the eight Bobvons ∗) of purification —
and trial, and the fallen spirits
should be exposed to the same temptations and exposed
which first provoked them to revolt. But the Ge—
need of those expanded forces that I gave to the rebellious leaders
will be the source of even greater debt
and punishment; and the resistance of the seduced spirits against
their temptations are for me the test of sincerity
their remorse.

The Eternal was silent. — And the faithful hosts sang

Songs of praise and worship, mixed with pain
and lament over the fate of their fallen brothers. They
deliberated among themselves, and with one voice, through the
At the mouth of Vishnu they prayed to the Eternal that he would grant them:
may occasionally descend into the eight Boboons
the punishment of taking the form of Mhurd (little man),
and through their presence, advice and help the unfortunate
to resist the further temptations of Moifafur
The Eternal granted their request, and the faithful
heavenly hosts catch with loud rejoicing the chicks of the
Joy and thanks.

∗) Combination of two diamonds also found in Hebrew, as:
a2, the pit, Höblung, Sof, in Arad, "2 , and aan, Wehkla—
gen, atfo: Pit of Wehllagen.

Since everything was empty, the Eternal spoke again and
said: You Brahma, clothed with the splendor of my heart.
lightness, diligently down into the deepest boboon of punishment, and

Proclaim to the rebels the words that I have spoken, and that
Judgment that I have pronounced upon them, and I wish them to enter
the bodies I have prepared for them.

And Brahma stood before the throne and said: Eternal,
I did as you commanded. The fallen savages rejoiced
about your mercy, command the justice of your counsel:
I breathe, testify to their newness, and find myself drawn into my mortal bliss
bodies that you have prepared for them."

$. 10, > This section from the Schaſta, which the author
non? present writing, following Holwell's example, already the—
half unabridged here to give the esteemed readers
rn a mountain loan of the style prevalent in Schaſta with
God's grace to offer that opportunity in the mofaif books, gives
goodness. the encouraging revelations about the things given by God to men:
freedom of will granted to them, which they already have in their.
earthly circumstances, 'but without which freedom

virtue would be well deserved; furthermore, the purpose of
Creation of the physical world, its imperfections and flaws—

legal, moral and physical evil, because the

Relaxation of the father increases the state of testing of the person,

since examination is the only tendency of Dafeyn, as well as

physical evil, by destroying what is created,
The examination period is beneficially shortened; for the body is, nad) in:

This is a sanctuary for the soul.

of moral and physical evil can therefore not be
Weakness, indifference or complete non-existence of God:

let the work be closed; but declares itself to the glory of the Creator

in that waste of Moifafur and his band; and all the Ge:

breaking of earthly life, the painfulness of our existence is

fine needles more, because the earth is only one of the eight
Divisions of Hell, although the mildest of those punishments-

regions, called Boboons. Mhurd, a little word that ur-
originally expelled, exiled means, is now also used for

Human and quite puffing also for ferbiich") used,
because both upper designations are only a consequence of the reference-
fung from heaven; and mortality is un:
avoidable effect of the created body world, which the Auf:
must be subject to relaxation and frailty if the
by new angels again to their former poisonous
The variability of the
Matter is therefore to be regarded as a benefit, because it
imminent demolition of the prison walls of the
imprisoned soul. Even those from the observation-
Shortening of human life borrowed from nature-
duration with each subsequent age, the Indian religion-
to declare gtonsphilosophy to the glory of God. It from physi-
fhen primal subjects, namely with the increasing weakness of a
'aging creation, as our natural historians do,
thought of the pious Bramin, to whom God's omnipotence was
visibly appears in all productions, a remarkable value:
drive: But because the increasing with each generation
Weakness of the creatures and their farts lifespan not
Tann must be kuegnet, yes, this circumstance must also be taken into account
glory of God, ie as proof of his all-goodness, fine
Be applied mercifully; for the decrease of life:
age" is only a shortening of the sentence. Is this also

Earth one of the cave districts! And does not have to be the furious duration
of staying on our planet for a greedy being,
that longs for its former heavenly home, The
most important benefit?

Killing a creature is therefore the greatest 6. 11.
Sin, because the unfinished purification of the repentant Get: cause of
nasty new embodiments, alfo a delay of the return to NR
necessary to achieve bliss. Moifafur, defen Neid Menisen and
the other spirits, which through new ones savour the divine revelation.
worth mercy, showed, from the struggle to the recovery
of their former heavenly abode, he is

H Hence Amrita: immortality, by the provision of a private
 tivum. |

—

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It is therefore the reason why mankind has the urge to murder its
fellow creatures.

The Brahmins say that the arrangement of the mouth
and the digestive organs of man give him the pleasure
of plant fat; and meat food therefore had to
as contrary to fine nature, produces a lot of diseases:
gen, so shorten the testing period on earth violently,
whereby the fallen poison fich the period of the test,
which the Creator has granted him, more than half
and by a new proof of his disobedience

K.12. ungrateful flow from you. Only the ardent enjoyment of sacrifice:
—∗ killing animals is not a sin, because that which is of the deity—
not sacrificed. was brought, not wanting to taste it oneself as a swindle—
— which would be considered what one has to offer the deity:
—— — had found it worthy enough; and the sacrificer had thus
wanted to elevate the slaughter above the Creator himself. This opinion was
also among the Hebrews; for in Levit. XVII, 3. we read: “Whoever
fh only with- from the heap of Ifrael an ox or lamb or” goat
——— slaughter in the camp, and do not bring it before the tabernacle,
gio s≠Philo- DAB it is offered to the Lord as an offering, which shall

fophy. To be guilty of blood, as one who has shed blood, and
such people will be exterminated from their nation.”
So, before the Mofaif law, killing animals
like the human being an equally great crime, and only the
“Sterling of the animal” raised the punishment of the act

not only on, but also made the enjoyment of the flesh of the
Thieres even to a worthy cause. At Mofe
one searches in vain for the cause; the Indian system
but only helps out of this darkness. Long life of animals
The Indians consider this to be a sign that the body
the animal's inhabiting spirit of the grossest crimes

guilty because he was exempt from the examination status for so long in

∗) Since then, with the independence of the Jewish nation, Tem:
When the prayer and sacrifice have ceased, the blessing is said before
Ceremony of slaughtering according to Talmudic regulations, the
sacred power which was attributed to the sacrifice; hence the prohibition ni ∗
to eat slaughtered cattle.

Mhurd is held back. Death means the sacrifice
However, the speed of these migrations is accelerated, consequently

the slaughter of the animal on yourself is a murder and with

to be punished with death; the sacrifice of the animal is

associated with slaughter, this action is often
beneficial for the poison that animated the sacrificial animal, because it

brings him closer to the goal of fine wanderings. And nad) SER:
Holwell (Nachr. v. Hindoftan ©. 246.) find the lamb, Dr,=
The goat and the chicken are also the only animals of the Indians—
animals worthy of sacrifice (cf. the previously mentioned nn En =
Bible passage.) The Brahmins therefore quite convincingly claim that...
that all carnivorous animals are among the most malicious:

hear, because by destroying other people's lives Moifafurd

Plans favor. If a pig touches the Indian,

Holwell (dl. c. ©. 245) says that these are not unclean because of the
animal body, but "because it is believed that the one

Animal-invigorating poison, a very wicked one. This idea- 5. 14.
This type of treatment also seems to have been common among the Hebrews

because (Matt. VI, 31.) the devils ask Jesus that the
'He allowed them to go into the pigs. Every carnivorous —
Creature that inhabits earth, air or water is therefore the
According to the Brahmin's religious views, from one of the bos—

inhabited by the most powerful spirits, hence the plants living

Animals alone are worthy of sacrifice. What people, apart from the
Indians, one may, after an unbiased overview

of the passages borrowed here from the Schaſta, probably rightly

ask, does such a finicky theodicy bite? The

The only objection that the Bramin could make would be,

that the myth of the defection of Moifafur and his band

a reverence of God, in consideration of the actions of free

Miles to deny seems to refute this accusation

fie, nad) Holwell (1. c. ©. 241.) by the confession that

the knowledge of God (fi) on the thoughts of every created

Being, and that in the moment when a Ge:

then rises in the soul, he is on a sympathetic

Art God communicates. According to this principle, the

Indian fine prayers and thanksgivings that he addressed to God:

ity itself judges, in a solemn style, but it is different
with the veneration that the order of Aughtorrah
According to Bhade, the subordinate bimmlifchen creatures:
is performed; for these prayers are performed with a loud voice,
accompanied by the sound of mufifalical instruments.

Second Chapter,

Church and civil institutions of the Indians

and Hebrews.

Since the spiritual and civil arrangements under both
peoples the character of a theocratic constitution
ſe, it is useful to take a look at the priest-
beings of the Orient, to the duels of some feſt-
to be able to find the conditions more securely. Also
Here the remark must be made in advance that, as
Doctrine of the one invisible God, which the priests in
India and Egypt kept for themselves, through Mofe's
whole wolf was communicated, this vessel also many
among those peoples only the number required for the priestly class
regulations and norms to the familial Siraelites,
because he had a whole company of priests (Exodus 19:6).
DN:m> naann feyn folten. Already during the stay
In Egypt, the Hebrews had much of the inhabitants
that country, but only during the march through
The desert had given Moses himself a great deal of Egyptian
What he did in Egypt had such a great impact on
which he saw producing religion there, he used only
for Jehovah's service and the establishment of a theocracy.
9-1. We end our attention first to the Braminians
he x to, after which fi formed the priesthood of Egypt, fo
of the Indians, we see their status divided into Kang orders.
- highest are the gurus, the doctors of science

four levels: and the mysteries of religion, the lowest of which is the tem-

fend.

Pelbiener and Affectents at Victims and Hroceffions, Sa
madris, also called Samabadis. Also found among the
Hebrews The descendants of Aaron Priests, of the Ali:
tenants, the Levites, although both belonged to one tribe, as
Gurus and Samadris belong to the same force.
Likewise, the old Parfen distinguishes the Mobed
(Herder derives this word from Mubahat, meaning pride, Bor:
procession, ab) which is only used at liturgies and negation ceremonies:
was turned, by the Deftur, who changed the law to its
studied the depths and understood the holy languages (3. Av. B.
II, p. 226.) Equally afflicted among the Egyptian priests
the Hierogrammateis, whose duty it is to teach religion-

writings, the highest rank; while the pa-
phtophores who had supervision over the sacred vessels,
Processions that transferred images of the gods (Herod. II, 63.),
while the Dberprifte with the Nile wafer in the Hydria
and others with offerings and showbread
followed (Plutarch de Is. et Os.). These processes formed
Egyptian sculptures are common, and are found in Indian
hardly distinguishable. (Bohlen's India II, 19.) The dignity
of the chief priest is hereditary in India (Sonherat's Reife TI,
p. 185.) as with the descendants of Aaron. The Jewish

Priests were allowed to have fine faults (Lev. XXI, 18–20),
The same condition applies to the Brahmins, who at the same time
(after Rhode Nel. Image. of the Hindu IH, ©. 531.) a reason
for this restriction, by physical disabilities
be considered as consequences of sins of the previous life.
Now if a born Brahman has the misfortune of having a body:
mistakes into the world, or it develops into a
folder before his sixteenth Sabre, he does not receive the
Nriefterwürde, he is still animated by an impure poison, which in the
Forces wanted to impose themselves. The blame for this will be the
- Added to fester, whereby a spirit laden with sins
the child animates (Menu II, 42. X, 57. XI, 47–53.) The
The priest's inauguration to his office took place at the
Istaelites after the ablutions by putting on the holy
Garments in which he was also anointed, and by sacrifice-

during a feverish celebration (Exod. 29:1–37, 40;
12–15. Lev. Cap. VII.) This is also what Paullin read
(Tire Vol. 11, c. 4. ©. 132.) that the inauguration of a
Brahmins through a solemn drawing of the divine:
his name with Del on the forehead, which
the birogyphical name Mahadeva means, and to the
Hebrew priest, who had a golden crown on her forehead
Sheet with the inscription: mim wirp tragen; the anointing
de3 head with Kofos oil, was one, also at the Jewish Hohes
Priest observed ceremony; furthermore also departures of the -
hair, which is reminiscent of 4 B. Mof. VII, 7.; |
and when the Jewish priest's number, which the
Braminen but only lasted three days, so the number
nevertheless agreed, provided that four days for the ceremony and-
required for the preparation of the banquet according to the SD
find.

As for the clothing of the priests, it is known
that Pythagoras not only learned from the Brahmins the doctrine of
of the transmigration of souls, and the five-year silence (in
Sndien Maunam, which every Grahafta (a
higher degree of priesthood), as well as the deprivation of

must submit to legumes and meat food (f. Kleu:
fer's Brahm. Religionsſ. ©. 212.), with fine students:
led, but also the cultivation of white linen. Sene
Binding, which is in the form of a sash of each Bramin as under:
identification mark from the others. Kaften wears, has with the
Kofti or battle belt of the perfect magicians much like;
whose official dress, also white, can be seen from the descriptions
of the Bible, and therefore also the one among the magicians
Daniel (VII, 9), educated in Babylon, God himself in
a fihnee-white robe. Sadere called the
Parfen that white shirt with fur sleeves, which with
the sacred belt, Kofti, was tied together. The
Priestly robes of fine white linen, like Hero:
dot (HH, 37.) testifies, also the Egyptian priests and the
Jewish (Exod 28, 42.39, 28. Lev. 6, 3. Sam. I, 8. L. 2
IS, and 22, 18. I. 8. 6, 14. 1. Chron. 15, 27.) the body:

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death (Exod. 28, 4.) reminds of the shirt (Sadere), the
Parfen, and to the Kofti, the sacred belt (Pxod. 28, 39.)
It is also strange that Ezekiel (44:17) tells the Levites
in the temple not only the putting on of linen garments:
if it is mandatory, but also warns them not to do anything:
because they serve in the temple. This prohibition
can only be explained by the knowledge of the Egyptian religions:
according to which wool also has polluting power
had, at least not be worn by the Prieflers
was allowed, and perhaps the one in Egypt, according to Serodot,
dominating contempt of the shepherds, from the same source.

The high priest of the Jews differed from the—
but not only through official duties assigned to him, such as:
but also through fine official devotion. The golden bells
in the high priestly garment (Lev. 28, 33.) wil Maurice
(f. Snd. Alterth. B. V, ©. 137.) at the Pudfchas and
Bayaders have been seen in the pagodas. At certain prayers:
formulas, the serving Brahmin rings with the same.
excellently decisive proof for the D-transplantation also
Egyptian religious customs into the Israelite priesthood, give
However, the well-known oracle images Urim and Tumim, which
nad) Exod. 28:30. Lev. 8:8. Num. 27:21. the High Priest
often wore in the brood child, and in flirtatious matters
asked for advice; and it must not be overlooked here,
that the statues on the ruins of ancient Thebes almost all
sacred implements ordered by Mofe, as for Egyptian—
Belonging to their cult, they are allowed to share. They can be found everywhere
in the priestly constitution of the Hebrew state, and
in all regulations concerning religious worship,
‘Undeniable references to Egyptian and Indian institutions:
Among the Egyptians, as well as among the Sphraelites,
the priests had great advantages in position and income; and

the firs rot when punished (1 Kings 2:26, 27).
and 2 Kings 23:9) can be found among the Brahmins.
Shon Menu even forbids the king to marry a Brahmin
to kill, or to deprive him of his property; the punishment—
ction, even for the most serious crime, can only be carried out in the country—

reference. Menu also provides special arrangements—
for the behavior of the kings towards Bramin, the
enough reverence cannot be shown. The king must
When he has risen in the morning, he respectfully
the Brahmins, learn the Vedas, and at the Ent:
He must remain in Bramin's divorce. He must
communicate all fine sewing strokes immediately (Menu VI,
1.) Found treasures that have a fine herring must be
– King with the Bramin (VIII, 39.). Also the Jewish
High Priest played an important political role (1 Kings 1,
19—2. Kings 11—2. Chron. 23).

If the Bramin wants to marry, he must have a young woman:
woman; she must also be without physical defects
(Meru III, 7, 8. 10. compare with Lev. 21, 13. 14.) |

BE: The ——— of the Hebrews were Alan) tinder and
Types of sacrifice: sheep, in case of need also pigeons (Lev. 22, 20), with
taking the last tft this, as shown above, also applies to
the case with the Brahmins. Except for the animal: symmolations
The Indians also offered bloodless burnt offerings (homa), drink—
sacrifices (tarpona) and simple oblations (istati) (f. Bohlens
Ind. I, 269.) The bloodless sacrifices are Lev. Vl, 7—16.
mentioned, the offering is in Num. XV,5 ff. XXVIII, 7 fi.
thought.
8 The sanctification of the fruitful (Exod. 22, 29.) among the
According to William Ward (Explanation of the Holy Scriptures from
the customs of the Hindus), also among the Brahmins sacred
use; while the payment of the tithes was only
which can be traced back to Parfen (3. Av. B. III, p. 226.)
ws The same informant finds himself for a comparison) the
Nufireans, Brahmins with the Hebrews in view of the Nafireans
(Lev. VI, 18.) In India the so-called penitents find the
fen am eeinheiten to compare. Mr. Ward says that the
Indians, if they made a vow to cut their hair during the
Do not cut short the duration of the vow.

5. The Giferfuhtswaffer, which the Hebrew Prie—
jealous (Num. V, 17.) the women suspected of adultery
BAT. All proof of innocence is sufficient and can be found with all the fine

a

“

threatened effects also among the Brahmins (As.
Res. I, ©. 389.)

The Sacrifice of the Scapegoat (Lev. xv. 22.)
let the Indian horse sacrifice also have its origin
guessed, because there the same rite and the same ten—
which reveals the close relationship of this family,
as Halhed in the preface to the Hindu poems ©. 9. be:
merft.

That the Hebrew priests (Lev. XIII, 2.), like the
Brahmins (Bohlen's India II, 13.), also the place of
Doctors advocated, arose from the idea that physical evil
and illness, a punishment from God, through the mediation of
Priests' fifth will be lifted again. |

The daily ablutions of the Egyptian and Indian
Priests, whose necessity stems from the acceptance of a holy

the overwhelming power of water was felt among those peoples,

were also the Jewish priests when they performed the service
—were ordered to, and were allowed to, under penalty of life

re
washings
and Lustra—

tions.

not approach the altar before (Exod. 30, 18–21.) But

also those who make sacrifices, lepers, women in childbirth, and anyone who is unclean.

had to (Num. 19, 8. Lev. 12. Deut. 24,

8.), like the one whose semen flowed at night, in the fluffe
bathe. The same rule for the same cases is given by Menu
(V, 63. 66. 85.) And the necessity, even the clothes
to purify in the river, which Mofes so often commands, give out
Menu'3 Commandment (V, 77.) for India also stands out.
sad events and misfortunes, the
To be subjected for a time (2 Sam. 12:20–14,
2–19, 24.), but nad) "Putting off the robes of mourning (Gen.
35, 14) they washed it again (2 Sam. lc) Likewise with
the Brahmins (Menu V, 99.) Piles and vessels could
be contaminated (Lev. 13 and 14), therefore it is also
In this case there were no consent regulations. A house, says
Paullin (Syst. brahmanic. p. 53.), which contaminates wors
by the entry of a pariah, is with the Neini:
water, consecrated with prayers, within
with cow dung, and make the fire offering.

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——— – – – –

ven of a cow can, near Rhode (Ref. Image. d. Hindu I,

©. 397.), just as bathing is a cleansing agent

y8.
The piturgy

the Indian and

Hebrews,

The ashes of the red cow also serve the Sfraelites for the same
Zwede (Num, 19, 11–16, and 31, 19.) The purifying power of
Water is considered free from ——— impurity; that is true Indian

Religious views are also clearly taught in Ezekiel (36:25).

Washing before eating and before worship, which

still strictly observed by today's Jews, teaches
Menu (V, 138.) Indians).

The liturgy of the Indians is not similar to that of the Hebrews
less. The prayers (mantra'o), if they are metrically
are, recited aloud, if they can be sung, with musical mode—
lation, while the prosaic sacrificial prayers remained inaudible

This is called mantr and must be murmured with a

certain pathos. The accent in the reading of the Vedas

mentioned in Menu (IV, 99.) Just for life and now the

Jews read their Bible with swept modulation, which: fie
D>o na are called, and have for the different prayers their
peculiar emphasis; the hymns began to sing loudly,
while the more important prayers, such as 3. B. dad urn, bie
air mind, the mar on New Year's Day: and on Reconciliation—
fefte, and the confessional prayer Saw, as with the sinners, us
be audibly murmured**). Just remember that in the
Jewish liturgy often used words jan an die heis

ly syllable Dum of the Brahmins, which Paullin transcribes: It

geichehe} (f. Rech. asiat. ©. 246. not. 63. 1. Zhl.) On
Likewise, according to Wilfon's dictionary, this word is a

commanding and approving MNedetheil as: true:

powerful! (S. Timkowsky's Neife nach der Mongoley ©, 434.

II. Th.) This, a syllable consisting of three letters, if
according to Menu (I, 84.) the symbol Bramah'd. The Om it
Bramin is also obliged, among other things, to

Veda reading and to pronounce the same at the end, (Menu

*) It is an indispensable duty to wash yourself before meals.
(Sketches of the Hindoos Ip. 222.)
+) The importance of silent prayer for the Brahmins is described

Menu ll. 86. 87. |

RN

II, 74); but the Jews also begin and fail their reading—
Sections from the Pentateuch with the Amen, whose meaning:
connection with the Indian Oum from Isaiah 25:1
used form zus (omen) is even more evident, with
which is not only in meaning, but also in sound
The Indians and the
South a three-times-daily devotional time, and both Na-
tions turn during prayer with the head towards
Scents ∗).. The Brahmins, like the Rabbis, also lay
Prayers before the dawn of Zagesan have greater effectiveness;
for Paullinus (in f. Götterlehre ©. 59) tells that
Time of Faften in December the Braminen before the Mor:
Genroth stand up to perform their devotions. Daffelbe Ber:
The pious South still observes the penance—
days between the New Year's and Reconciliation celebrations. The Ge:
use of Indian messengers and WBajaders at the God—
beenfte to dance, of which Sonnerat (Reife nah Dftind. I.
©. 210) was also introduced by the ancient Hebrews,
for the Sphraelites danced around the golden calf, and there:
before the ark when they brought it back from the Philistines—
Perhaps the project is still under the usual
Jumping at the murrp prayer a weak Neft of that old
Ceremonials.

Since, as noted above, Mofes fine whole Bolt 5.0.
to a priestly one, it does not occur over- The Thalith
Surprisingly, many ceremonial vessels for all male Sa. 2
liten arranged, which in India and Egypt is inside the
only the priest's power was necessary, namely to do the shoulder belt
by distinguishing them from the laymen. Paullin Bi tells us this —
(Goddess p. 65) from the Brahmins, because they did not all praise the—
preside over the mortal functions or are concerned with the interpretation of the—
that they are used as distinguishing marks from the

∗) According to the rules of their religion they ought to practice
thwice a day — in the morning, at noon, and in the evening —
with their faces towards the east.

(Sketch. of the Hindoo I. p. 221.)
The Brahmins. 14

other Kaflen must wear a shoulder belt (Punul)—
This consists of a certain myftical number
of cotton wool dyes, which are simply applied with the fingers:
Also, as Sonnerat (Reife J.
©. 40) notes, more in the way that between the fingers
to hold, and the number of strings which are in the Ge:
weaving forms must, to which one can tie a knot, the Knos
ten Brama's, and which consists of many other knots
This shoulder girdle has I cords that are
3 sections brought together to form a whole.
The obligation to wear that belt begins with the
years of age, and is hereby granted to the owner
granted the right to recite the Vedas (f. Paullin'
Syst, Brahmanie. p. 45). Here, too, a number of
Compare. Mofes orders the protrusion of threads
the clothes neıx (Num. XV, 38. 39), in order to distinguish themselves from other
to distinguish nations, and to adhere to the law
inside when striking the same. The Thalis of today's
Jews still deserve the name: shoulder girdle, because he belt:
laid around the needle, with both ends the school
flows down. The foam barrels attached to each end—
the (Zizis) also made of wool, also form several, nad)
knots tied with mystical numbers, and the obligation
to carry them also begins at the position where the young
Sfraelit is initiated into the vessel, hence the name 72
p.10. men (son of Gefehed). And of the prayer times —
Also the he-bon, whose use (Exod. XI, 9 with the words:)
ra “There follows a sign in your hand and a monument
before your eyes and Deut. VI, 18: You shall bind them
sum sign on your hand, and they shall give you a
Monument before the eyes of Mofe repeatedly
is commanded — says Hieronymus (in |. Commentary on
Evangel. Matthew 23, 5): “Is ecrivaient ∗) par une
fausse interpretation de ce precepte, sur de morceaux de
parchemin le decalogue de Moise, les pliaient, se les atta-

—

∗) This refers to the Pharisees.

He has the front, and he has a special kind of courage,
pour les tenir devant leurs yeux, comme le pratiquent au-

jourd'hui les Babyloniens, les Perses et les Indes, chez
Lesquels is a marque de religion de porter cet ecrit."* *)

It remains remarkable that the Thephilin is responsible for the re--
ing of the Heinen parchment rolls of waxed calves:
hair. The leather in which the cage was placed
is also from the calf. The ends of the cage
are made with strings or veins of calves, cows and oxen
but made fine other animal; further proof for
the sanctification of the child among the Hebrews. This is easily
understandable when you know how many times in Diefer
It has been proven in writing that Ethiopia and Egypt-
The ten populating Golonifts of India belonged to the sect of Shiwen
belonged to which god the bull was sacred. Insofar
'The Lingam symbol of Shiva, so we can guess why
The Lingam spirituality only occurs among the few peoples:
finds (so not with the Parfen ufw), and consequently from the
Egyptians to the Sphraelites. The sacred ship
the Indians and Egyptians filled the female genitals and
from the same protruding tree the male member
hence the sanctification of the Kotos flower under both
Bölfern, because they are the Joni and the Lingam, so both
sexes in their union in fih holds: and the Pyra-
The mid-form at the pagodas also represents the Lingam:
len, at the same time symbolize the sun's rays, in that the sun,
as the generative force, the Lingam, and the moon, as the fertilizing
tende, which was compared to Joni; hence in the ancient He:
the abbreviated name of God Jah (after Ereuzer) is the name:
Jammenfegung of the Sun and Moon book 7 was,
significant the union of male and female witnesses:
power, so the primordial god, in whom both powers merged
zen find.

) The words quoted here are from the French translation of the original
borrowed.
14 *

J. 11.
Phallus-
Worship

among the al-
ten Hebrews.

Phallus worship among the Egyptians and Greeks-

is identical with the Indian version of the Lingam, and the un-
chaste customs that this cult brought with it, find-
which spread among the Phoenicians and Babylonians in the-
worship of the idol Belphegor (Greek version of Baal
Peor), which Gultus (according to Exod. 25, 1-9) also
the Sphraelites surrendered. The name Peor itself (32)
reveals the character of this God, because as a verb in the
Job 16:10 uses it, it says The lips from each other

do, likewise Isaiah 5:14. The name Baal is known

the sun god of the Assyrians and Babylonians, and the sun
is the generative principle, Shiva is the god of the sun
(f. Paullins Götterlehbre ©. 111) and his nickname Paſchu-
badi: Her of the Bull5 (Paullin Il. c. ©. 108), on
on which he is depicted riding, explains the Hebrew word-
fpiel Ana (Dawn) and pa (Nind), because the bull,
for which the Sanffritiprache has the same word, which earth
referred to, in the compilation of this term with
the sun on Shiva, a core of the sky
and the earth, flow. |

“The reason why Shiva often uses the Lingam
and the Soni, or with the Lotus and the Nymphaea
is depicted in the hands” – remarks Paullin (1.
©. 49) – “arises from Plutarch (de placitis phi-
Iosoph. L. 1.): The ancient philosophers considered the heavens equal to
fam for the father, but the earth for the mother, and be:
claimed that through fire and water, through heat and
Moisture everything is produced. Therefore they formed the
Earth through a joni or through the lotus blossom, first He:
testimony of the sun and the earth, but the sun through
the Lingam because its rays are like the seeds
spread out, but the earth takes the same in the fish, from the
it grows up due to the effects of heat and moisture.
This is the reason why the Indians introduced:
attributing the Lingam to Shiva and to him
Honor the same at half or arms ask. One may
therefore do not wonder why the Sfraelifes see the sun

under the image of a Priapus and a bull and
presented. ∗) |

Among the ten Sephiroth, which the Kabbalah considers the
'Emanations of the Deity, and with which they the ten
"Names of God, the ten orders of angels and the ten principal members"
that of the human body, represent-
The ninth Sephirah of the divine names is very characteristic-

riftifch 7 8 (the power of life), from the angelic orders
the Cherubim (remember that the winged bull:
images), and from the human body the sexual–
share. – The rabbis took 77) (the hip, the lap)
euphemistically as a reproductive organ, in whose original name:
kigfeit circumcision itself has its reason, One has
also found among some Bedouins that the most sacred oath of–
that fey “qui se prononce, en levant la robe et saisissant
son phallus (Descript. de I!'Egypte, Paris 1809, p. 589, cf.
“German Dep. about Egypt., ad Franz., Berl. 1800, ©. 89).
Therefore (Gen. 24:9) Elijah swears to keep the thigh of his master
touching.

The ancient Egyptian ceremony of circumcision can be dated 8. 12.
no dietary purpose – because the doctors have this —— The
alleged advantages examined – but only a religious ER ne
Benz had. In a people who belonged to the Phallug: from the
service was responsible, could, as Bohlen believes, a fanatical Ka
Drifter easily fall for it, the sacred member
to vanish; and it is surprising that
the Indians finds a subtle trace of circumcision. The Hei–
The importance of circumcision is evident from the fact that Egypt
had restricted its use to the priesthood, and had
considered the ordinations necessary (Horapollo, Hierogl. I, 14.
Epiphan. adv. Haeret. I, 30. Schmidt de Sacerdot. p. 97.

100), and Mofes believed that by introducing this ceremony

∗) The myſtical power of the triangle (the image of Soni) and the
Macrobiug already remembers numbers in the same (Somn. Scipionis L. 1. c. 6),
where the bull is also located, as a symbol of the earth, on which
Shiven (the fire) rides.

among the Sfraelites the whole people became a consecrated and
to make holy. A certain relationship has the
The foreskin is still in the Babylonian custom, after

which the virgins in the temple of Mylitta, or Mo:

when one (of the Venus of Affyria) gave themselves up (Herod.

I; 199), because the first and highest of all is
Chastity had to be sacrificed to the gods in order to gain their favor

It must also not be overlooked that the

nesis, according to which Abraham, at the command of God, first
Dperation, spoke in much too embarrassing terms,

to designate a new rite. Also not acceptable:

that the priests of Egypt had a fo egoistic
Ceremony of nomadic herders should have been adopted

who considered them abominations. The legend does not hide that

the circumcision in the desert has been completely neglected,

It does not conceal that the use of the Sfraelites is one

conducted to gain the respect of the Egyptians,

because Sofua adds after the operation: “Today

I have removed the accusation of the Egyptians from you' (of.

55, 6–9 compare, Erod. 12, 48).

$. 13, Sedermann further states that the Siraelites had two
But have Sahr beginnings; for Sahr begins with the
for two and seven months. The same arrangement applies to the
Zabresan's sinners, because they also have a lunar year, according to which
a Fr ſe ſt much more than by the solar year, and
Reujaprsfeft, which was actually the old indifhe Sahr, as Quintus
Gurtius fhon noted. It begins with the new moon of

March. This may be the reason, says Paullin (Voyage

aux Indes orientales, tradition de l'Italy. Paris, 1808. TI

ce. 9.) why the inhabitants of Nepal only 354 location in

Sabre count. The Indian months always begin between

the 7th and 12th day of the present, therefore also some

days later. The Jews followed this style,

and therefore had two beginnings of the year, one in March, with
which the priestly season begins, and the other in
September, when the civil year begins.

This difference arose from astronomical calculations,

which caused the deviant sects of the Brahmins,
and because they are subject to fine norms, each sect of this or
pays homage to another system.

“The Indians pretend that creation was in the sign
of the Midder began, therefore the months
start with Aries, because at this time the sun
enters that sign, hence the priestly year with
this month begins. Hence the occurrence at this time—
celebration of the Vaga Festival, namely towards the beginning of April,
when the sun enters the sign of Aries. Therefore
At this festival, the Bramins
a ram among many ceremonies dedicated to the sun god
sacrifices to ensure a happy year. Although Prie⸗
The Persians observed the same rite, for them it is called
Feast of Nuruz, established by Dſchemſhid, but among the Indians
Hul∗) and according to Tacitus (hist. V, 4) the Egyptians also used to—
the passage of the sun through this celestial sign
with a ram sacrifice in honor of Supiter Ammon
celebrate, and e5 would therefore remain uncertain, where Mofes fine
Paffahfeft falling at the same time ∗∗) with the following:
traditional ram sacrifice among the ancient Hebrews,
But here too the Indians may serve as a fine example:
were fine, because only these, like the Zuden, also in Sep:
Sahr Fennen, which began in 1911, is
the Onam festival is initiated, and how the Jewish
New Year's celebration begins in the new moon of that month.
This time rejuvenates nature in India, a new dawn:
ling occurs, trees and herbs bloom again, hence the:
This festival marks the beginning of the agronomic year, which time
division, the Egyptians and Hebrews also accepted.
‘Time,’ the Indians say, ‘the god MWifchnu curses among the

) Sm Hebr. means DIT to give birth (Micah IV, 10), metaphorical for
Renewal or rebirth of the Sahres.

∗∗) The designation O3 (to cross, to pass through) may be ety—
mologifc on the transitus solis the passage of the sun through
to be the sign of Aries.

manifold forms the earth's inhabitants to undermine:

whether the harvests will be plentiful to remedy the shortage:

fen, and to proihen, how the peoples are ruled by the princes
advertise.” (Paullin I. c. I. ©. 314. 346.) In this regard–

feet there is undoubtedly the idea that Vishnu (or with:

in other words: God in his capacity as Sustainer) over the
Kings hold court, which of the Nabbins still has a wise

further extension, according to her, by the hands
every human being from God on New Year's Day
"Since this character of that feast in the Penta–

tech is not indicated, the agreement of the
Rabbinical statement of the purpose of this festival with the
Determination given by the Brahmins to the New Year:

ben, so more surprising. Perhaps this challenge prevailed
already under Mofi's contemporaries, such as the belief in the sea:
migration, which many orders of that vessel giver

underlying, yet by him with silence about:
was gone, probably to get the wolf from everywhere.
to keep away from religious concepts of other nations, which

but he did not succeed; and in this way he could

also the silence about the actual character of the
New Year's celebration, which in fact also includes fine numbers:
interpretation was needed, since the resumption of the old Indian
Festivals in the Jewish calendar also include their fruits–

here determination was carried over into the new Eultus.

g. 1a. But also) the reconciliation festival initiated by Mofe
We also find one in the Indian festival "Awani"
gerfögnumge– Oton +)" – counts Sonnerat (Reife n. Ostindien I, ©.

day the
Indians.

∗) One gains even more satisfactory information about the character of both festivals
Enlightenment, if one does not disdain the assistance of etymology.
In this case, the name Onam for the New Year festival is analogous
with the Hebrew participle praes. act. and refers to the deity,
which spies and searches with the intention of punishment (cf. 1 Sam. 18:9), or
au EIN wailing, sad (Num. 11, 1), where «6 again on offer
with the sinner threatened by the judgment of God. Quite confes

The Indians call the following tantalizing fat Awani
Dton, which according to etymology means: confession of sins

195) – "ift sacred to Shiva. We Brahmins ba:
the fish in a sign or fluff, and sanctify the zag
especially3 that they ask God for forgiveness of all the Sahr
through sins committed.' |

The marriage feasts of the Indians and Hebrews also offer:
interesting parallels. Both peoples are capable of dealing with
whose nations are intermarrying, and there are fine
third people on the inhabited earth, which this battle
lived through all periods with the same conscientiousness
Perhaps this is the reason why, of all–
peoples only the Indians and Hebrews survived the storms of
Time to this day still able to defy, and the
The changing influence of the millennia has left no trace on them–
has passed over, and their nationality from foreign influences–
can be kept completely free.

Although neither Menu nor Mofes bans wenchery $. 15.
favorable ∗), although they will not be abolished ∗
want, both legislators have not given women the Andes
shown properly, because both consider them incapable of doing that: and Jews.
to flow ∗∗), and: flatten them only a restricted
Participation in the exercise of religious duties; condition their
total submission to the power of the man, be
They only serve as a reproductive tool for men ∗∗∗)

should be called, because ZIN and 77° means sin in Hebrew, and
7339 testify, of which 77717 confess. Oud and Oton find
also identical except for the n as terminatio ancta. That biefes
Fest dedicated to Shiwen, indicates an increase in the harvest
Character of this festival in relation to the New Year's festival, because Schiwen
the fierce, relentless, punishing God if. Bathing, as one of the
The morally preceding physical purification is also carried out by the Jews
strictly observed on the eve of the Day of Atonement.

∗) Lev. 21, 13. In the Indian epic Ramayana, the sky is:
promised to the one who marries only one woman (II, 49, 10).
Menu IX, 1 also speaks only of monogamy, but Tann Infertile:
just lift this ban, IX, 81.

∗“) Menu IX, 18. |

**) The wife's right to bear children. (Hindu law

on Halhed ©, 420.)

Therefore, the religious duty and procreation of a true
Heirs of the most important wife. The father becomes the son
born a second time *), which is a term used by both peoples
herrfchend iftz denn 72 (in Sanffrit bun) one feites from
2, build up. And because the Son, in raising the dead—
sacrifice for the Father must be offered once again — which
a relationship of religious societies of the rabbis with the
Sin through the soul ringing swept by the Nabbi Afiba—
prayer of resurrection (Hebrew: Dmin? Up) proves — to
to ensure this entrance into higher worlds:
fen, the Vedas also etymologically refer to the name
putra (tropical son, literally: negation instrument),
because the Son put the Father out of the purifying fire
can befreed (trayate, literally: to pull out, analogous to the
Latin: trahere). Compare Menu IX, 138 and
the epic Ramayana I, 76, 13.

The levirate marriage commanded by Mophe (Deut. 25:5), where
the brother the widow of the deceased elderly brother
ders, to create this imitation, and its
tribe, must marry, also occurs in ge
Sins. (Menu, IX, 59. 69.)

A —— woman returns, as in the old days
braern, back to their parents (Nalus IX, 32. Lev. XXI, 18),
and was no longer allowed to marry because the bond of marriage was
whole life tied iftz but she was a virgin of her⸗
If she divorced her husband, she could become another's wife
(Menu IX, 176). Daffelbe was considered by the engaged couple when the
The groom had died. But here also came the brother—
before. |

We cannot possibly close this chapter without that
To commemorate Marallele, who Bohlen (Introduction to Com:
ment. d. Genesis, p. 176) between Indians and Hebrews.
“It is expressed, as in the Pentateuch, so also in the poems:
gen Menu's the same statements, "both odes have, in
Relationship to tendency and Schijal, unmistakable similarity—

.-

) Menu IX, 8.

with each other, both act with great harshness, where the
Priesthood is impaired, but breathe leniency in duty:
against others and even against animals. Menu V, 8 ver:
offers: the enjoyment of the milk of a sucking cow and Mofes
prohibits the consumption of a Bödleind, which in the milk of fine
Mother cooked ift, Fxod. 34, 26. Deut. 14, 21. Both fire:
according to ethical dignity, both form a political = religious,
Constitution based on vein construction and a pleasant way of life
in a sacred ancestral land; also at Menu who:
which the boundaries of Brahmaverta and Aryavarta are drawn (I,
17. 22), and what lives within it is given to Brahma:
consecrated. Both should celebrate the ideal of a priestly state, Brah—
Manen like 2eviten find representatives of God on earth, and
the kings, whose active powers should be limited as much as possible
and are guided by those, and taking off shoes at
sacred places (Exod. II, 15) is still valid among the Indians
(Dftind. Mission reports, Thl. UL, ©. 144. Bruyn, T. I,
p. 105. Crawford's Neiff after) Siam, ©. 217) etc.”

Third Chapter,

Reflection of the pre-Abrahamic legends in
the oldest history of Sin.

The most surprising of all between Indians and Hebrews 4. 1.
The author of the present Faraltele had the similarities
Writing to his esteemed readers until the end of this sub: en
investigations; and since we, the goal of our comparisons and mosaic
ferences are close, which is probably the most important of the series presented here.
parallels, the components of which are listed in the title of this
chapter, have been given their place here. But because

all historical narratives begin with the biblical cosmogony,

This, although wrong, method is supposed to compare historical objects with

a product of philosophical speculation, also

will not be despised by us.

'In the creation of the menu one runs: that
In the divine imagination, the universe was originally in
Wrapped in darkness (15), as if slumbering – compare
hereby Gen. I, 2: “And it was dark upon the deep” –
until the Eternal banished the darkness and created a world with five
elements thought. Then the incomprehensible "shining in,
his own performance. His first thought created the water,
in which he planted a seed of fertility. This seed
unfolded into a Gi), shining like the sun.
In this world he was born in the form of Brah–
ma's, the forefather of all spirits. The weapons are called (f, 10)
Narar**), because it came from Nara, the spirit of God:
were needed, and the first type of movement (Ayana ***)
were, so he is called Narayana, but fih on the
Water movers. – Compare with this Gen. I, 2:
The poison of God hovered over the waters. –
After one god year (360: human years) Brahma opened
through the power of subtle thoughts the egg and formed from the
two halves of heaven and earth, and in the middle the free–
an ether and the lead wafer container (the atmosphere).

This type of drilling explains the fifth unclear
Biblical passage (B. 6): “Let there be a belle between
the waters, ie which flow into the depths, as the sea, and into the
Height, as wolves, fly; the earth is the fortress, whose core
First appeared as Mount Meru. Richter suspects
this mountain the highest mountain range Aliens on the north:
border sin and civet3, which, when the land from the
Water stood out because of its highest location:
had to step forward. Therefore he has an Intel in the sea, and the

*) This egg of Brahma is also a symbolic model of the egg:

pressure HIT at Moses.

* Analogous to the Hebrew 72 Kiel or also with 77772 Glanz
(Job 1:4).

**) Unalog with the Hebrew 77272 source, where dad Q prefixum

the Sonftruction ””2 (Gen. VI, 7) makes one think, woven ON
the plural tft; alfo – moving living waters, the
Source.

– –

other high mountain ranges of Asia, which after him consist of
risen from the water also appear as islands, which
one can see the four corners of the world from Meru.

Rhode (Zendfage ©. 230.) finds in the Meru, as
Mountains of the gods of the Indians, the Borgi of the Parfen. Around
around these lay, according to the legend of the Indians, like the Parfen, 7
Parts of the earth, in the Zend. are called Khereſchwené (envelope
fung) in Pehlwi: Kefchwars (search) in Sanftrit:
Dwipas ie Snfeln, because it is believed that fever
Seas separate them. Bohlen therefore asks whether the name
of Mount Moriah, which is against the grammar of
m is derived, is not identical with Meru ſey? See
we, how Hezekiah was with the Afpyrians and the Ghaldeans of
God mountain of African nations in the far north
West (Isaiah 14:13) and gradually to Zerus
falem been transferred so that this is the case with the Nabbinen as
Gentrum of the Earth with 7 earth belts similar to the Indian 7
Dwipad appears surrounded (Basnage, hist. des luifs p. 347.)
One cannot help but suspect that in
Moriah, which word in Semitic language stems
Derivation finds, the name Meru contains fey.

But not only the perfect, but also the Egyptian
and the Phoenician cosmogony that emerged from it, ſtim–
men in the main subjects with the Indian and Jewish
The egg of Brama comes from the Egyptian creation:
fungsgeschichte as Kneph (n>> Hebrew wing) again to the fore: –
Ihein, and the Hebrew image na7272 derived from gr is yes
captivated by the fluttering and hovering of a bird
needs, who guides fine boys to curse their wings
(cf. Deut. 32:11). It is also remarkable that if one
I adhere to the words of the Miffionair Paullin, who (in f.
Reife nach Indien, French translation, Vol. I. ©. 240.) the Sn:
retold by the children: “God Parabrahma created the
MNotta∗) confused elements,' in the Phoenician age,

∗) Analogous to the Hebrew −∗ motus movement, beating SE
24, 20. Pf. 16, 8.

222 years

the liquid matter which is the basic substance of rational things
'contained, is also called Modd. There is also a
Spirit Kolpiah∗) who fertilizes the chaos, and with fine
Sattin Baau (Seam), whom Ulemos (Time) begot.
But sit Baau something different than ya, the Ulemos
slightly different than Dbhr, and the Erebus slightly different than
a2? Where does this great similarity come from? The cosmogony of
Egyptians and Phoenicians consisted of only a few
Bruhftüden that already shows their true connection and shape
lost. That is why it is not possible that
the Hebrew borrowed from the Egyptian. At most this would have
Hieroglyph gave him only the first idea for a fine painting, which
This forms a whole. What is also natural
than that the Egyptians and Phoenicians ∗∗) with the Hebrew
a common source, namely an old tradition
which in Egypt through the hieroglyphic abbreviation
education has become increasingly dissimilar to the original, but
the Hebrews from ancient documents, or what is even more true:
licher, Through the use of tradition — considering
that the Hebrews al5 a flaming wolf from India, the
Legends of the ancient land have long been preserved among the fonts,
like the one with the elements of the Braminifchen Phi:
Kabbalah containing lofophie, which the Zuden
received from the patriarchs through oral weaver transmission
to have, still pretend, and the erft later in writing
was questioned ∗∗) — that originally Indian cosmogony

+, Hebr. mB His voice of the mouth, alfo Aoyos word of creation.
∗9) The cosmogony of the Egyptians is found in passages by Diodorus,
Chapter VII, who used the sacred writings of the Egyptians, and through Fr—
gmente of the Egyptian priest Manetho (f. Sablonsty ©. 180.). Damascus
cius: de Prineipiis (in Anecd. Wolfi T. 111. p. 260.), the cosmogony
The Phoenicians, however, also in a brudftücd, from the
Philo at Byblus in Hadrian's time made Greek translation of the
Writings of Sanchuniathon, the Eufebius in f. Praeparatio Evangelica
BJ Chapters 9, 10. saved, preserved to our time.
∗∗) My rabbis believe that Kabbalah was created by the angel Rafiel
as Bud) was given to Adam, but after the Fall he des—≠

brought back to light, and in the Jewish annals:
taken. have?

"With the Indian books" – meft Görres (My:
thengefch. d. afiat. W. ©. 537) – “the mosai agree≠
Shen's writings come together in a surprising way, especially
because the literature there is not fragmentary (as in the Egyptian–
tern, which is caused by the frequent invasions of hostile neighbors: –
peoples are being explained, while India is enduring the devastating war–
less developed), but almost completely untouched
received if. Brahma had for the population of the earth fich
found in Smwajambhua, Menu and Satarupa,
Pracriti also called Adima, both the first human beings.
Three great Najahs ∗), or lords of all creatures, will then
born to the husband of the three daughters of Swajambhua
(Asiat. Res. V. p. 249... All three were Avatars ∗) of the

had become airy until the angel Raphael gave it back to him
brought, and he left it to his son Seth. Won
from this it came to Hanoch (Enoch), and from him to the rest of the
consequences up to Abraham, who thereby attained the dignity of his lord:
tennen learned. Other Jewish theologians, however, believe that the Kabs
bala except for Abraham, who wrote in a book: Gepher Sezirahb (Bud)
of creation) was written down, passed on orally through all generations
In Egyptian slavery, this work fell into
Expires, therefore the secrets contained therein on Sinai by God the
Mofe revealed orally, fi) traditionally both sides of the nation
preserved until Ezra, and written by him in profane, on the
Rabbis inherited fey.

∗) Rajah is still the name of every prince in India. The word is ab–
derive from rai rule (regere), consequently analogous to the Hebrew
=: avoid – in the politics of the Orient it is anyway only one of
cattle breeding transferred from animals to humans, and Homer also
calls Agamemnon zolueva (shepherds) Aawv). – That lifts. » ents
also precedes the indicative j, which gradually turns into g, because dag
The word yoga (connection) is derived from yui (unite) and
zul? 5' is in the Greek Bible translation Touooo« Gomorha.

∗∗) Analogous to the Hebrew Ja (flesh), also incarnation,
Incarnation, because the letters “Y” and “m” often alternate with each other,
ivie ey and Teıday. The alpha praefixum in Awatar of a and

Watar (because the = appears here without Dagoſch), is often an arbitrary answer
hangsel in Asian. FH ER like iz (Chald. One, Hebr. TR).

n2
roof sill
Kardama
identical with
Abel and
Cain.

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Trimurti. In En > Mahadena was regenerated,

in Ruſchiſ) Vishnu, in Dachſa **) Brahma himself.

Mahadeva-Kardama got into a quarrel with Dachsa in Ange:
fought the Dewta's +), and in the middle of the fight the venom
he separated the head of his opponent from the body, which
then immediately burned in the fire. We see the

) Since in the soft-crit language the ringual tones, or cerebral head:
sounds, dentals with a squeaking zone and this language peculiar
lich, find, also have the tendency to change into r (f. Bohtens Indien II.
©. 441.), and also the words Shaman (fiddler), and Schafta (the
Religious scripture) cannot be written in Scharman, Schaftra,
Yes, we also have Kardama for Kadama, analogous to the Hebrew lei
Let us compare the references to Rain (Gen. IV, 16.)
ual place: 1aaınaı7 TYa82 hereby, from which we learn»
that Cain turned to the oven, so the identity of Cain with
Kardamas nocd) more clearly.

**) Analogous to the Hebrew word for head, chief (val. Num. 36, 1.)

+) According to Bohlen (Negifter to the 2nd volume of ancient India) the
South, consequently, since Dachsa is the incarnated Brahma, for the southern
to hold the land of the Bramins, while the national vanity of the
Indians' hostile neighbouring peoples were often considered descendants of the
Kardama, who is the incarnated Mahadeva (eponym of the deadly
tenden Schiwen) is clearly indicated.

+ Dewta in Sanffrit like Dem in Zend, means impure

Spirit: English Devil, German: Teufel. But that Dew is also the dhals
däifche 337 and the Hebrew 297 (unclean discharge, sonorrhea (Lev. 15, 2.)
derived from it 1 feces, – the fly, (because it seeks out excrement,
hence ayar ba fly god, nickname of the devil Beelgebub, and ar
bya Kotgott, Beelzebub; as well as after Zore ster all physical outbursts
the %hriman to the power written, and he himself often in the form of a fly
appeared, and after; Matt. XII, 43. the devils live in sewers. Also
one should not refer to the confusion of the 7 with the 7 (which is
often preformed, as e.g. 25 gold is read in Arabic Dahab)
to prove this identity of 375 "and 37, by using the Hebrew word
and he (Kings 2. B. VI, 25.) a collection of 34 dung and

can spell, which is characterized as a Hebrew word. End:
It must also be noted that the fallen spirits in the Schaſta always

Dewtas are called because – assuming a physical shell causes–

theitt find, and Mhurd, where they are referred, is also called in Sanfkrit
if feces – earth.

Murder of Abel by Cain, told in the Indian style.
Kardama and Ruſchi then plant the genus under
names Prigaurata and Uttanapada; and ed
finds itself now from the first, as from Cain at Mofe a story
bad poisoner, which at the same time has great points of contact with the
According to Sanchoniathon from Phoenician myth,
in which Agindhra finds himself, and the five brothers (Ka:
biren, S»Paa) Cimpuruffa, Harivarfhfa and five
others, who, nady the Brahmins, the mountains Casius, Liba–

non, Antilebanon, Bratis. In the ninth:

Sexes find fih Aja and Bumana, the Ada and
Lamech in Cain's sexual poisoner must correspond, and
then sixteen other names (As. Res. V, ©. 313.).
With Uttanapada, the second son of Adima, hence the
Seth of the Mofes, a new sex sequence begins. It is
from this, where the Indian book of vessels, at Halhed, tells us:
For a time after creation there was neither authority:

3.

nor punishments, No one committed a crime, the Najas Farancıe of

They nourished themselves in piety. Afterward, however, they took wolves

description
antediluvlas

air, greed and foolishness so prevalent that they are thereby of necœssary gene—

They were prevented from observing piety and from practicing any evil.

rations at
the Indians

ate forbidden things, spoke unlawful things, no one honored the Jews.

Vedas, everything lived in sin. Then Brahma wrote
ben Schafta, in which the Negeln for the provision, the obligations:
ities of the four powers and the punishments for each transgression
were in alarm, and then ordered Biruja out of the force

The Kſchåtrys (warriors) had the dignity of the highest authority:

accept, and according to the regulations of the book the men:
judge so that injustice and violence would stop. Biruja fled
into the desert, and let his son Kiruthman to Ne:
agents back. But Diefer also chose the tranquility
ity, and left the throne to his son Kardum, who
also hastens to the truth. His son Amumg was
authorities, and did so for a time according to the command of the Schafta.
After him, his son took over the Neitman Regiment and
Mirde of the authorities. A son was born to him, Veda
(As. Res. V. p. 252.) in which evil inclinations already
19

The Brahmins.

9.%
Gatiawrata
the indifche

Noah.

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revealed themselves early. The subjects feared evil under
his Drude, appeared before his father, but since this was not
to fire the injustices, he fled into the desert.
The Brahmins gave the rule to the Veda, who:
immediately ordered that no one should pray, and God-fearing
practice under severe punishment. Since the Brahmins presented him—
made, he said: “I do not like your neighbors.”
And the oppressor let a woman from the gap of the Bras
mines, lay with her, and fathered a son.
equal opportunities were achieved through the connection of men
of different tribes, with women of different tribes
Children of God with the children of men many
such sons and daughters were brought into the world, and it arose—
the many (42) new (Meftizen:) tribes by the tyrant
and great confusion. Therefore the Brami cursed him—
and killed him. But because he was following his example:
They leaned back, rubbed their fine hands together, and
whipped his blood so that a son emerged, Prithu,
who was armed and dressed in war clothes, Pandit
(learned) in Schaſta, in education a Deiota (divine).
From his left hand they gave birth to a daughter,
which they gave him in marriage and he ruled justly, honored the
Peaceful, - punished the oppressor, respected the Brahmins, everything
The people were happy, and the kingdom enjoyed peace and quiet.
But he remained restless, and when he asked the Brahmins:
asked, they answered: “Your father lived in sin, and because
he did not want to listen to advice, if because of his crimes the

People have become ripe for disobedience, therefore the earth bears we:
less fruit, and the subjects become impoverished.'

At present this Prithu ∗), who himself is undergoing a regeneration
of Vishnu, the Flood occurred. He is the Indian
Noah, who first gained power over the earth, that they
the plow had to tear himself apart. He is the same with
the Satiawrata in “Bhagavat” and Padma Purana,”

∗) Of these, only the plural role Herr is found in Hebrew:

ſher, superiors, Daniel I, 3. Ephther 1, 3.

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which Brahma ordered for the menu ∗) at his time, and deffen
History tells the story of the atonement. As there the
Ofchins (Niefen ∗) mighty on earth, their desires are evil

always, and their prince Hayagriva”"∗) has the word of the Lord,

the Vedas. But Satyawrata finds mercy before

the Lord of the world, because his conduct is blameless. He

closes the best to save, herds, bramins, genies, addition
gentile, Vedas and laws. In the form of a fish he:

Vishnu appears to the Patriarch, proclaimed (like Sehovah)

after 7 days the flood will come, which will destroy what

breath. But he will bring him a ship, so that he

in daffelbe all medicinal plants and food, a couple

of all animals, and fieb Rifchis (Saints, Pious)

bring and save them. And the ocean breaks in, The

Ark but with a sea serpent to the golden horn of the

Fishy, floating on the waves, and resting, after:

where the waters flow, on the mountains Robandhad

in Kafhmir, 3 kilometers northeast of Gantal, an unesco
precious Pi, which many pilgrims still pray for:

tern by mistaking the wood pigeons that fly around him for
Descendants of the dove from the ark and found messengers

to guide you on the way. But this is

Arche appears again in a deeper meaning, according to the Puranas, <>.
not as the Lingam, in which the life force of the gods is,
old lost world, and from which they now" access
after the destruction has passed, reproduce again – dough
The phallus, the male

Power of the eternally forward-throwing nature, as the power of the ship,

bie Yoni or female but as fine belly and body,

∗) As a difference Son erftien Menu, the Indian Adam, because
Menu means human, and Satiewrata is the ancestor of the later
floodlicken generation.

∗∗) Perhaps analogous to the Hebrew ai, NIT hate, hostile.

+) Composition from the also Hebrew words: naar (ev war), and
nS; (to swirl), compare sum mas (Seh 58, 4) with Faust
of violence.

15∗

– 4

which contains the schemes of all things to be developed in the future, as in
an ovary. She flew after the flood had passed
as a dove, and the male power then joined
as a husband to her. From then on, the dove was
Myths Bird of Love; the ark resting on that rock–

pick is therefore also Shiva-Lingam, and the Lingams in

.6.
Satiawrata
Nauſch and

Charma's

Sprain.

which is distributed and which is found in all parts of the world–
planted are the fathers of the peoples who will be born of the new
progenitor. Satyawrata ∗) but went out
from the ship, and the command came to him to
to repopulate. He now flies to the deserted
earth, and three sons are born to him. Sherma,

‘Charma, and Japati**), all three pious and venerated in

the weapons, and the father, eager for ambition, in contempt
deepens, cedes to them the dominion of the earth. Since he fih in
Mid (Meth) intoxicated, Charma exposes her fine shame, and
is cursed to be the servant of his brothers **). Scherma
but the vast land in the south receives the snow as a blessing
mountains +), Sapeti the northern regions, and Charma's
Descendants are now spreading deep south.
Africa, and populate the country with fine native inhabitants of the
Negro fire. Exactly the same order as in the peoples:
table of the Genefis, except that at Mofe the anterior afiatical height,
but among the Indians the hinterland is the center of this
Migration period if. |

) Analogous to the Hebrew words: fo) a robber (vol. Ezech. 27, 8.)
and they are strong (Gen. 49:24), i.e. a capable sailor.

=) Shem, Ham and Japheti. The seemingly different r ift
fine special letter, see above the note on Kardama (Kadama,
Cain).

“++, That the curse in Mofe is not on Cham, but on his
innocent son of Canaan, that he should be of service to the Semites, is a
Deviation from the Indian original to describe the expulsion of the Canaanites
to justify their actions by the Sfraelites.

+) Alfo find the Semites — sinners, for under the snow mountains is
Tibet, the northern border of India, was lost.

'N

— —

Japhet's part is there, as here, the whole European ta—
Tarei (Turkey), but southwards close to the Caucasus
ſam with Moses the sons of Shem: as Elam Medoperſer),

Asfur (Asyria), Arpachshad (Chaldeans), through Peleg, fathers

of the Hebrews(?) Through Joktan the Arab, Lud (Lydian),

Aram (Syrians and North Arabians); in the Puranas, however, the
Shivaikas around the Himalayas. Hams (or
Cham's) sons are thrown down into the deep south,
into the hot Negion, as the etymology of the name
from the ancestor himself ∗). And that is Kufch ∗∗)
the Negro the lower Ethiopia in Africa, through) the Sa:
Berland to Chamila (or Hawila), towards India to

Theil Mizraim (Egypt), Phut (Eybien), Canaan (that

Land from Zidon to Safa)."
This threefold division in the human race,

which has always asserted itself throughout all history

has, and revealed itself in the 3 great human riddles, finds
from those oldest words and phrases of the ancient world
Even more consistently, the cha is found:
rafterif of the 3 progenitors of the Menfchenraeen at the Sn:
diern, and by the fact that the 3 Najah Pati's are embodiments

the Trimurti appear, that tribal: difference felbfi

a

traced back to the root of the deity. Brahma ver:
hold fi to fine three forms, like Noah to fine three
Mahadeva is so closely related to the jinn, and
fine Serves the Ohawani, if the Negro
that divine Trinity according to its entire character; Vishnu
but the swept Seth – infofern Seth with Shem, Cham
with Cain, whom Jehovah marked, (and marks of curse–

fhung ift the black Negro color), and with Adam, (who is the

forbidden fruit), Noah, (through misuse of mine

) It is hot, hence the sun, and Homa is also the name of the
Sun sacrifice among the Brahmins.

**) Descended from 12 burn, hence 39 the melting pot (Deut.
4, 20,), but the 7 and ww are often confused.

brought to the Raufc, and like Adam his second son
escape, may be parallelized - all three honors then also
again in the sons of Satiawrata; for after the
Padama Purana is the 37th among the baptizing names of Mahadeva, -
Sharmajagt embodied in Charma fich) and in distribution
the jewels of the Milky Sea among the three Dewtas is also
the division of the earth among the three tribes has already been done:
That great war of the Ohawani with the demon
Moifaffur, between the seed of the woman and the snake
ge, all those fights between the Dewtas, the sons of God:
tes and the Dſchins, the Niefen, fall into the time before
the flood, and then repeat themselves in the
Seventh story that follows this catastrophe. The same counter-fat
revealed in Genesis, where the two original states changed
as Khamites and Kufchites fought each other. There
man: Kufch begot Nimrod, who began to become a hero
on earth; he was a mighty hunter before the Lord, and
The beginning of his kingdom was Babel and Erech, Acad and
Chalne in the land of Shinar, and from there he went to
Affur, built Nineveh and Rehoboth-Ir, and Calech and
Reſan. His brother was Neoma, his successor
The Balims were already waging wars in Backra and Sindia.
the Gandon Purana (Sonnerat Reife Thl. J. ©. 285.) find
Erneiachfon or Hernecafhup and Erenien or Her
after, sons of Kaffip and Diti (of heaven and
of the night) and the whole tribe of the Niefen, Titans, Dra:
hens and snakes their brothers; the first, over the Ve:
Vishnu's third incarnation had caused the other
but invulnerable, immensely strong, the most greedy world conqueror,
huge Niefe, Naja (Prince) in the northwest gave itself felbit
for the highest being, and forbade any other god to
Mahabali is the great-grandson of this sneeze and
as in the' Genefis the same Bali and Rama Göhne of,
Cush (Rech. usiat. I, p. 170). Erenien and Nimrod fie
therefore face each other, and there is no doubt
that the whole incarnation has the first great conflict between -
the public and western religious system. That

Mahabali had three generations of Erenien in Multan

ascended the throne and felt so strongly that he
Higher in the heavens above, and not fine
Equals on Earth. Also the power over the Underworld
he presumed. After he had subdued the whole earth:

fen, he began war with Indra, drove him out to Baikunt;
but supported by the Dewtas, they soon returned, and
now defeated his opponent. Bal, however, prepared himself in Muls

tan to the hundredfold sacrifice in the presence of all the princes

and Brahmins on earth, after the end of him in—

dra the government of Himmeld had to resign, ie to

Construction of the sky-high tower. But Wifchnu fluttered

the Dpfer through his fifth incarnation as a dwarf, and as

Once believing in his divinity, he worshipped him as
Lord of the Lower Kingdom (Mythol. des Ind. 1. c. 3. 273–9.

: Sonnerat Voyage aux Indes I. p. 162.).

It follows from this myth that soon after its

' Founding of the Bali Empire throughout the Indian subcontinent, and also the
Light Kingdom (Iran), extending beyond India towards the East,

but then, when the reaction from India took place, the matter

the sky underfoot, was thrown towards MWeften,
'against the dark shadow realm behind the black Nile and

the Euphrates; and that while the descent of both
religions from one and the same root, but

set a boundary between the two areas for the future
which should no longer be exceeded."

Let us review the parallel 6. 7 given here by Görres.
with an unbiased eye, where one can see the deserved admiration— No representative—
In this case, it is impossible for him to do so. In particular, we must — —
Kardama, in which Gorres quite rightly portrays Cain as the Jewish— Abel as the In—
(the fable is recognized, again on the phone above in the note.
'fung's assertion that in the
Name Kardama (map) an etymological allusion to
any of the Indians' neighboring peoples are corrupted, and

Entire tribes presented as individuals find themselves like

in the Table of Nations at Mofe, also in all oriental Ur:
However, if we wanted to join the Orthodox Cain and

But as individuals, one wonders which incon—
It is not frequent that two brothers from one family, one
lead different ways of life, take wives from whose birth
nothing has been mentioned that Cain alone builds a city, — for
Besides him and his parents, there were other fine people on earth:
the — and feared blood feud for his murder, as
also that bloody sacrifices are made here entirely according to Jesus' principles
appear that are more pleasing to the deity than swearing, without—
respects the law to sacrifice the first fruits of the grain
The narrator's intention is only to hint that Cain
the Erfigeborn lives near Dften, he is banished there
been where Sehovah is not ifl, he is a farmer, and Jehovah
curses him, but he will not be destroyed,
but from fine lines come early education
and futures. Thus, in the narrative of genes lies:
for the confession that the African peoples are the perfer
and be of advanced age, that they may not be of Jehovah—
serve to pay homage to the fact that they were the earliest to build veins, cities
been inhabited and civilized, but nevertheless must be
Outlaws are considered. If one looks at the Zend:
Avefta reminds us how warmly Zotoafter Gerduſcht) agriculture
recommends, and so much so that he makes him a kind of god—
serves, then two can be said about the people referred to here:
It is the Persian tribe, the Goloniften of India,
which the Brahmins consider to be paradise, the garden of the earth
The violent expulsion of the Brahmin sect from
the country by the Wifchnuits and Shiwaites, brings the
Sun worship — because Brama is: the shining one, the sun
— nad Perfien, which is really public or rather northeast—
far from India, therefore in the Hebrew transformation of the
Indian legend: Cain lived in the land of Nod east of
Eden (Gen. IV, 16.) for which the Indians rightfully claimed their land
as the original seat of the human race, and Nod, in
Hebrew original: to separate, to set apart (cf. Isaiah
66, 5.) and emigration (Jer. 50, 3.), alludes to
the fate of the Bramaites, who went to a country where

Rehovah does not live, ie where the Shiva cult is not,
but the Brama service is dominant.

It is also striking how Bohlen (Comment. zur Genef.)
noted that in the Indian Slutfage the pious Satiawrata
with the 7 Rishis is saved, and by him as the killer

Man (Manu), the little men like Seth as Stanimvater –

the pious line in the biblical document and Enoch
(Menfch) appears as his son. It may therefore be assumed
that the super-Africa myth shines through here; and
If the flood only occurs after 10 generations, this may be
the countless intervals of the menus with changing
Creations and destructions have a fine reason.
those 10 patriarchs of the Bible remind us of the 10 patriarchs
the sinners, from whom (Menu I, 34.) all men descended>
men follen, and their names are: Maricht, Atri, Angiras,
Pulaftya, Pulaha, Kratu, Pratichita, Vafichtha, Brighu, and
Navada. | Ä

The Jewish name Enoch reminds us of the one in:
the astrologist Ganafa (ie Nechner from Chanoga (one
city in Sanffrit), with the help of the Babylonians after a
According to ancient legend, they are said to have regulated their year, and therefore
Enoch exactly 365 years, of which just so many days the sun:
year of the Babylonians; and the Rabbis keep it
yes for the author of several books, as he also as Gr:
finder of Babylonian aftology (Eusebii
Praep. Ev. IX, 17.). |

The most striking and most frequently performed agreement
The following shows the indih flood story with the bibli:
fchen, because |

1) in both cases the human race is corrupted, and:
The angry deity imposes this flood as punishment;

2) in both, God announces to a pious man:
the flood would come after seven days;

3) in both, God promises the pious man, and
to save seven other people ∗);

2) E83 makes no difference that with Moses four men and

Enoch, who in—
Chinese Ganaka.

—
Parallel of the
Flood≠

say.

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4) In both stories the flood arises because
the sea overflows its banks, and heavy rains fall;

5) in both, the rescue is accompanied by a large, noisy
a ship, — the wind on the waves—
drives;

6) The pious man ∗ all kinds of food into the ship
and take pairs of all animals with you.

7) After the flood has subsided, the rescued—
ted pious progenitor of a new human race -
about Earth ∗).

The Indian legend which we have from ∗ Bhagavat— pu—
rana ∗∗) Fennen, but can not possibly be a copy of the biblical

four women, but eight men were rescued. After the attack
of the Indian, the men alone reproduced themselves, and the rescued man
pulls his wife out of himself.

∗) ©. Bagavedam ou Doctrine divine, ouvrage J— canonique,
a Paris 1788. p. 212 suiv.

∗∗) Earlier, in a comment by une, it was pointed out:
that Purana is analogous to the Hebrew MOND (ef. 10, 33., Ezech. 17,
6.) Branches of a tree mean; we form back to it,
that we now have evidence for our claim in the Vidjaderfa
(ie, the review of learning) one, as Jonas advocates (As. Res. I.
©.171.) felted become Sanffrit beech, presents. From the beginning beffelben
one learns that the Indians used the Vedas or Bades (Sheile, analogous to the
Heb. 42 but also branches (Ezek. 17, 6. — 19, 44.) as the source

all human and divine knowledge ah Therefore, the verses in
those holy scriptures in which Dichjita: Leaves of the sacred building
mes, with which the deity is compared in the following
Words: “The wise have given the Imperishable One an Aswatt'ham
(analogous to the Hebrew —∗ stem, with the alpha praefixum), with

the roots above and the branches below; the leaves of the same
find the holy verses; whoever knows this tree knows the Vedas," (f. Jo—

nes about the literature of the Indians). Kleuker (in the additions to the German:
(first edition of that work) notes: His two authors refer to'
the sacred science, whose subject is the imperishable One
| ift. Sene is a tree whose root is hidden, not in the inheritance,
found in heaven, it gathers from above, and unfolds downwards.
What has become part of it for mortals is only branches and
leaves. But recognizing these is the key to understanding the
Vedas.” Then the previously thought of Ballenfstädt pronounced

Etzahlung be; ∗ It is well known what effort
the beginning of the flood legend with Moses the Bible interpreters
where “the children of God are the daughters of men
look at them, find them beautiful, take them as wives and have sons with them
testify to them, which tyrants, powerful and famous people
on earth, but also the wickedness among men
grows up.” This story, whose sufficient explanation in
spirit of the Bible is difficult to hope for, it seems, if
an interpretation attempted earlier in our Scripture, the children
God's al3 that troop of Moifafur thrown down from heaven to
consider, not the right feeling, a mythical challenge
of the reproduction of the human sex3 in two completely
different tribes, while these
Begins with the origin of humans and their reproduction:
tion, as Mofes puts it, not to unite if. Now
(fic) but the whole mythical legend in India revolves around the
Difference between the two different human flames, the Suras
and Asuras (sun and moon finders) of marriages
between the two and famous cyrants. Should this not
alone decide on the Indian origin of this flood?
But the name Noah, which, as Bohlen proves, is neither
in the Hebrew, nor in the Arabic language, a paf-
fende derivation, but in Sanffrit it is called Schiffer,
from naus (vavg, navis) the ship, and alfo synonymous
with Sattawrata (Nuderer), vindicates no less blissfully
the Indian legend deserves the credit of originality.

The Zlutfage at Mofe, already gives its young
to recognize their age because they are based on a period of 365 days,

which is found among the Chaldeans only after Nabonaffar,
built, and which does not exist, as Voss (Myth. Letters
©. 42. cf. Gen. VII, 11. VII, 14.) presumed, in Hilfias
or Efra's edition may have come, since e3 with the Er:
counting is inextricably linked. Finally, however, a

\

Presumption that under the tree of knowledge the one who
Rafting to live forbidden weather to understand, probably the Ber
worthy of respect.

'. 20.

circumstance, which is particularly important here; everywhere
namely, where similar traditions of a flood appear,
let the phylogenetic basis shine through sufficiently,
They had to escape where rivers regularly flood, and
Therefore, the Chaldean also begins in the middle of the second
Month3 borrowed from the Euphrates, which erft under, David the
Siraelites, for which Puſtkuchen (subject about the
Prehistory) exhaustively prove the places. The climate
Mejopotamia, is determined by the northern mountain wall;
in May and Suni (the second month, according to ancient Hebrew
Classification) the snow melts from the Armenian mountains—
and lets the Euphrates overflow its banks. After the
But the Hebrews caught Erile, agreeing with the Chals
daern, their Sahr in the Tishri (from Shara "rw open),
and then the second month, Bul (Negenmonot), also)
Marcheſchwan (called from the swelling), the month
November, which is characterized by almost continuous rain—
guffe drives the streams once again to a significant height,
which is why the Genefi3 used the special word Syan in the flood question
(ie >32 9, the waters of the rainy month) needed, many
easily also ift Bul therefore name for that month,
because in the same the collection of fruits — one thinks
on >32 in the meaning of Job 40, 20., hence about:
main >32, the fruit — undertaken — S. Bohlen's
India I, ©. 219.)

Henke (Magazine Vol. IV, ©. 550.) already noted,

The mofeifhe yan must willfully close his eyes when one

Slutfage now
a Zufanıs
resolution
Indian and
Chaldean
Elements.

the Mosaic document is not an interweaving
two completely different fragments,
(namely the Indian and Babylonian legend). The
Lestere nad Berofus Abydenus and other Chaldean Anz
naliften, is found in Sof. (Arch, I, 3, 6. contra App. |],
19.) Eusebius. (Praep. Ey. 9, 11) and Cyril (contra Jul,
1, 14.), it has passed through many hands, and Tann probably
the netting site in Armenia, the buried writings and
other features on their long journey; into
that is the atrological smell with the numbers attached to it:

(unrelated, such as the circumstance that the god Bel
longed for kings, to whom Kifuthros, the Negengüffe, found a
Guarantee for the independence of that legend, as well as
Everything takes place on Babylonian soil, where our bibs
Indian fiction is
Taken from the epic Mahabharata (ſ. Bopp's Sundflut, Berlin
1829.), which is the story in the Mathya: Purana (Jones
Works IH, p. 332.) to compare if. Satiawrata,
The ship Brahma steers himself lands in the heat:
The mainland of the Indians, called Ariaverta
(perhaps a combination of the also Hebrew sounds WIR, Glanz:
full, in moral terms also: pure Pf. 76, 3. preforms
mend, — and the Zend understands under Aryan in fact
the people of the pure — and 2 pure hearts, with the addition:
Instruction 25, see Pi. 24, 4—73, 1 Job. Ir, 4. if
alfo in Indian only strengthening of the concept of moral
Purity, alluding to the inhabitants of India, of which the
Land therefore the name Aryaverta, because the ends
fylbe ta ift, as in Satiawrata, Dewta and |. w. meaningless,
and merely peculiarities of language. Such empty endings"
fylben also find li, ni, na ufw) at the highest
peak of the Himalayas, becomes the founding father of the Mens
hen, and the four Riſchis, (four women and three
Sons in the genealogy make a fine entry in the comparison ;)
In short, it is the same basic idea, but purely on indi:
found that, as Rhode already noted,
may decisively reject any external influence by
the Chaldean narrative is only a whitewashed painting.

It is also striking that neither Hefiod nor the prophets speak of a flood
speaks, because in Asia Minor fine streams flood, nor from
the same reason Sanchoniathon in Phoenicia, nor
the Zend: Avefta. It is striking that only in India and
Chaldaa Similar poems run alongside the biblical ones,
and paint the other narrators with African colors or
There are very special local floods; just as the Indian
Story in the Puranas the flood of winter sleep
of Brama, and thus to the wet season

The same basis indicates the Chaldean representation
in their mystic numbers (f. Ideler's Handb. d. Chros
nol. If, ©. 542. and subf. about afternoon. Observation of the Old ©.
379.) and of which the Hebrew narrator also verses
taken. In Babylon he had an easy opportunity to:
original, by tradition to the Hebrews of
their forefathers the Indians inherited flood fage with
the Chaldean elements of a similar legend about amalga:
in which mixture they can also be found in the Bible
gives. Therefore, Dupuis (Origine des tous les) speaks with good reason.
eultes), Bolney (Voyage en Syrie) and Buttman (on the
Myth of the Flood, Berlin 1812.), the flood story all
psychiatric Bafis and consider them to be physical-astrological-
of nature, as every year the same spectacle takes place on the
periodically flooding streams repeatedly, and the
Hebrews had acquired many things from which they
original meaning no longer knew. Lin also thinks?
(in f. primeval world), that the Noah's Flood, if one
historical, and not mythical, but only a
partial flooding had occurred in the funnel, and
does not reach up to that time of general floods, where
through the primeval world.

Assuming a partial flood,
But we are no longer embarrassed to answer the mockers
to answer their many questions, as was possible
fey that Noah all sorts of Zhiergegen, – which at
a general flooding of the earth by him in
specimens had to be saved, – caught, and how he
to have created the largest menagerie in the world,
since we have not even, despite all our investigations,
all Zhere Eennen, so that Linnaeus's system without ceasing
must be increased and corrected. Then the
Question arises how such a tremendous menagerie in one year
and could be accomplished by one man,
to which all parts of the world had to make contributions, and how
eight people who organize, feed, and feed many species of animals
wait and clean the tons? furthermore where the monstrous

–

Supplies that belonged to it, all these and
to feed numerous creatures? How do those from the various≠
animals brought together in the most pleasant climates in the warm
Asia? What did the animals from northern
places in the sky, so as not to starve on the way, as

the Flood had destroyed everything? Or how did they

found their homeland again after their long journeys? How
They crossed so many seas, steppes, deserts and un–
steep mountains, often covered with eternal ice? How did

the carnivorous animals food, since the creatures, of
which they survived, had died out, or had only just emerged as–

who had to multiply in order to serve as food for others?
and since in case they fed on vegetables, a new
Vegetation on the devastated earth had to emerge? All

These objections disappear when the Flood particular

(and also as Indian tradition) thought, or as8 myth
is treated, where the legend of the Babylonian
Tower construction belongs and should also have a historical background

to the fairy tale of the confusion of languages,

fo. we find ourselves forced to return to Indian soil as the
scene of that event; for the biblical excerpt:
leadership of the name Babel from b52, confuse, ift falfch.
Gefenius (in S. Worterb.) declares these names to be invalid as $. 11.
Summary "3 –.; Xhor or Court of Bel ––
ter Baal, as the main god of the Babylonians), also Bab–Bel. the
The whole myth of the tower building; the thwarting – –
Language confusion apparently refers to the founding and

the subsequent downfall of one of India's great empires. In
arts and sciences rose to a high degree,

and rose to a great height, of which the coloſſa–

len works of Indian architecture provide sufficient evidence that
say reach up to the sky. Knight (front hall) means
therefore, this educated original people of the earth had its seat in
North India, the highest point in Asia (the one mentioned above)
called Ariaverta); his language was therefore the
oldest in the world, from which Sanskrit and Zend
Internal turmoil divided the empire into several:

– –

smaller than the Asyrian, Medean, Persian, Babylonian
etc. And this is what the legend of the tower building means and its–
destruction the downfall of the first great empire,
Asia and fine fragmentation into several elements, through mytholos
made ineffable by poisonous language. The jeky diversity
of the local dialects and languages was the natural
As a result, the inhabitants of the country separated,
more distant regions, His connection with–
each other, and through high mountains and large rivers
lived apart from each other.
4 12. Several biblical – from India
derive from a certain source, such as 3. B. the trial of Job and
Abrahams. In the following story, which Pere Bouchet
(f. the religious ceremonies and customs of the various
nations ©. 383.) tells us a striking similarity:
Feit with the story of Job: "The gods burned fi)
one day in their Chorcan, or paradise of bliss.
Devendiran, the god of fame, had in the family
the Borfis, which was filled with gods and goddesses.
The most famous penitents also had a place in it,
and above all the fieben Munis (menus). After a few
The question was raised whether it would be possible to
to find a flawless prince for the people?
Almost everyone claimed that it was the only one without major faults
give, and Nutren (the tear-bringer, nickname of Shiwen)
was at the forefront of those who held this opinion.
Vachichten claimed that his student, King Achan–
dire, subtle fault. Then Rutren, the
Fans endured fine contradiction, very rude and assured
the gods, that he would soon show them the faults of this prince
would be, if they wanted to hand it over to him.
accepted the challenge and it was agreed that
the one whose claim would be false, the other
all the merits he had earned through a long

Heath had acquired through penance. Now King
Achandiren the victim of this dispute. Rutren tested him
in every way, brought him into extreme poverty, robbed

him his kingdom, had his only son executed,
and took his wife Claudawaudi. Diefer Un:
Despite the good fortune, the king steadfastly persisted in the
Practice of all virtues, so that the gods themselves, who test these
The trials that were passed over him were infallible. Among them he would have:
must lie, and they rewarded him in a very generous way.
They also gave him his wife back and awakened his-
a son; then Rutren joined the comparison all
Merits that he had made his own, at Bachichten
and made a little fight with it for the Achandiren. The
The defeated Nutren went away angrily and started again
a series of penances in order to, where possible, gain a pre-
vath to acquire new merits." - The Hebrew Um:
The formation of this myth is only evident in local circumstances,
The king is appointed an Arab emir, whose wealth in
herds, whereas Satan in Job (from the
to anenmity: the enemy and also the one being antagonized) not yet
that demon, as he emerged from the perfect religious idea in
post-Christian writings of the Jews, not that of
God's apostate spirit, how could he have hoped what he would have done?
counting in the Job of the Fall ift, in the Nathe of the Celestials,
before the throne of the Eternal? Satan
in Job it is from the band of the wicked, the venom of God
You don't have to avoid the challenge, he is not the man who
Brahmins, and Nutren, a part of the Trimurti themselves,
Nutren (the tear-bringer), Schiwen (the destroyer),
Iſchbur (the man from hell), who destroys happiness,
brings sickness and death; and Job is burdened with poverty and
Illness struck. |

The Indians also tell of one of their stories (Proverbs 4:15).
that God demanded his son as a sacrifice, his reminiscences-
but was content with his obedience and did not want to admit, En ——
that he would kill him. (Boucher's letter in religious Cere- eh ∗
monies ©. 381.) This legend is not the only one that has Indian tra-
reminds us of Abraham, but also of the Naja (Prince) Tara dition,
(same as Therah (An), the father of that patriarch)

ask the Brahmins, who in the first century of the Pe:
The Brahmins, 16- |

riode Kali-Jug lived, had a Cohn who was of the faith
the Indians fell away, and instead from his father into the world:
was banished from other areas. (S. Dow's history of Hin- :
dostan Preface .p. 5) . m

The examples given here for the common reflex
the first document in the oldest history of India
However, as individual similarities, the surprise of the
dear reader and his quicker appreciation of the against:
current work mortgage is far from
demand, as if the complete reflection of the Jewish
Patrarch battles in Indian myth proven to be
which evidence the constituent parts of the

presented chapters

in which it is shown that everyone in the first booth

Mofis's presumed persons are merely mythical

Sharaclere, and as the Indian doctrine of the beasts.
to be considered appropriate,

2 form. The small difference that the patriarchs
ee x not gods, but shepherds were, springs from the.
Shepherds and religious leaders, who put monotheism under the thumb
The Indian Brahma is also considered the founder of

vs i . ' ' en ı

Gods were not worshipped in images, and the Indian gods
ter find shepherds like Krishna, (which Vishnu in the feis
a ninth incarnation,) and in the Greek myth
The sun god grazes the herds of King Admet. This
everything is according to oriental concepts, where politics is one of
the animals were transferred to the Menfihen,
nothing remarkable; hence also king's sons, like the Trojan-
Prince Paris, in the Jewish story of Moses and Da-
vid, initially sheep grazed. We need not further
not to scandalize Jacob's deceptions, as Vol-
taire and his followers; for the Patri-
arch unlawfully steals Laban's sheep, then
also the Greek Hermes the cattle of the sun god,

and Indra, a god of Indian myth, fishes for
Horse intended for sacrifice (Rhode's Education of the Hindu Th. II,
©. 278.), Vishnu also flees the Amrita (the spear
On Immortality (Ibid., Part I, ©. 233.)), Vishnu
deceives the niece Basmagut (©. Polier Mythol. des Indous
Vol. I. p, 222.) etc.

Also the nudities of the Bible, which one can see so much $. 2.
offended, can be found in the myths of the Indians —
such as Brahma, when he had his daughter Oarası wati bes Hei ind vr=
sleeps, and thereby elevates her to his wife (Rhode Bid. RR
the Hindu Thl. U, ©. 89.), to Loth in the Genefis ErINE mie the .
nert. “The Puranas” — remarks Paullin a Bartolomeotben di In—
(in f. voyage aux Indes orientales V. II, ©. 328–3}.) —“ ge
find, although they represent the old story of sin,
also a web of allegories and fables, which, however,
actually have an astronomical background.
Buh Lingam-Purana, for example, tells how the god
Schiwen ran all over the world, and on nadte
Women said. This fable seems ridiculous, especially
It should only be remembered that Shiva is the symbol
the sun is up, and under the naked women the stars are seen
means find. Sm Bhagavad-Purana one ran: God
Vishnu slept with 16,100 women in one day.
This means the sun, which gives its light to the stars with:
divides and thus impregnates her, namely with her rays—
The book Aediparva commemorates the god Devendra,
who invented an Apfaraftri (nymph) so that she could
Love affairs and courtships to the pious Witfhwamitra
from subtle spiritual exercises. Witfhwamitra
but is called soviel as friend of all the world, namely the sun,
but this time thought in a veil of clouds and Devendra,
God of the winds, the wolves in which Ritfehwamitta wrapped himself,
dispelling, causes the sun to return to its brightness:
Iheint, consequently the harvest and the sorrow in which the
ſtren fih hid, puts it down again. When the book Brama—
Purana mentions that Goddess Parwadi is from a un:
chaste flame consumes the world to trace

to find her husband Schiwen, because she was so far
If you long for embraces, the moon will appear underneath:
goddess who travels the celestial orbit to

To find her husband, the sun, again, with whom she

unite to be impregnated with fine rays
be, like Isis in Plutarch (de Iside et Osiride) nad
the embrace of Dfirid. The myth that the
Star Ahalya, the wife of the god Godama (Mercury)
committed adultery with Indra (the god of air), and
was impregnated by him, nothing other than that,

by the influence of the atmosphere one could discover,

like the star Ahalya, not dedicated to chastity,

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but that she has children, although of a smaller size than

they themselves, but they surround them, whereas previously it was believed
that they are devoted only to their husband Mercury (Godama),
which planet seems to be adjacent to Shufra (Venus),
was therefore counted as part of her family."

"All patriarchs, nieces, prophets, kings find —

extermination of gods" — except for Kanne (documents of history

p. 11.) — 'Mankind is nowhere inclined to myth
become a hero or god, but conversely the god
to humanity the first human story is one.
Sötterhiftorie, and the religion a philophem
in a doctrine of deity, according to which nature
the body of the divine, and the deity world:
feele:ift. he

No one and only admits this doctrine to the Indian dogma:

same as the myth; but the distant afterimages and:
among the scattered peoples there is still something to be admired.
According to this doctrine, the deity is an existing being, through itself
Being itself, and there from eternity. But I want to
human mind thinks that everything non-human
its negation, and the divine consequently, as in the word
of language, fo in number a zero, a nihilum, although
in the same at the same time) the All and the Infinite; for
This is precisely negation. Therefore, nothing becomes something:
the, or in the mere divine determination of the universe

——

>? 245

could rest, if not noticeable to the mind, ask Menu's
Laws. What he does not understand is therefore completely
not. there. In order for the deity to be something real, it must

the melt, and to create matter whose nature
assume: fi embodies fi in the substance. The movement
and expansion of the position, thinking and willing
are flawed, but they find movements in the basic materials,

and the movement is the bending altar. The divine Gr,
Mefen asked both principles that male 2 Fe —
feminine, united in itself, like the source of light; it separates and. ** 6
unite them again to create, or with their own sexes.
God can create something. In a goddess
separated if the female principle Ohawani* Maja, the
Love that dwells with God from eternity, his sweet wife

of the procreative light principle, becomes mother of the three gods and
again her common wife, so that the great world
principle throughout the series of formations one and the same
- remains. His three sons and husbands, Brama, Vishnu
and Schiwen, are again with their wife Eine Ge:
ftalt, fie find man = women and befommen the names of the
Ohawani to nickname.

Since the Deity itself murders the created matter,

fo the world was an animated body, hence the Melt nad) the
hintihen Sage, rests as in Wifhnu's lap, vder

in the divine imagination; the world in Fo is in
this world, and your eyes become sun and moon,
fine veins flow, fine force to move the fire,
Teeth and bones become metal etc. The inorganic

– Nature was therefore organic. Matter can be divided into
mate with themselves, and so every primal principle, the light, behaves:
waffer, the stone, etc. double mesh. But just
Through procreation, matter loses that first life, whether–

just as the divine still dwells within her, like man,

If one throws the suffix ani, which in many Indian–
name occurs, away, so Ohaw remains the same sounding and synonymous
with the Hebrew, to love.

5
"» 4

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In the beginning a god and always remaining so, the more and more
becomes a divine embodiment losing its primal power.
Living nature did not remain a being, but rather an ema–

©. Godhead consists of unity in trinity, and the Godhead becomes those three

emandrt in

dThree= 7 required
net

""People who are only called their tools and qualities:

Brahman, Vishnu, Shiva. They were therefore three parts
The ——— and Bramah is the name of the earth, Vishnu Was–

fer, Shivan Fire, according to their changes in time

but they are creators, preservers, destroyers, like porridge
heal the time, as the year.

The living universe gradually transformed into
matter becoming more dead. The most living emanations of ma–
material deity were the three gods and these the three
first man; for since the divine mind has no–
which could be other than the human, so the soul was ever–
of its three incarnations, none other than the soul of man–

ſhich is an emanation of the Godhead. But because in the
Tria-Monas (Triunity) each of the three persons a person
and the deity is at the same time itself, so the first man becomes
not only first God, but also human creators from the
Element that he himself if. The supreme deity follows-
ly also human; therefore also in the three-dimensional unit, where the

with the three perfones makes a tetra-monas (four-unit), °

5:0,

and so there are three and four first men in the traditions:
fchen or pairs of humans, if female and male
principle separates. _ Thirdly, the emanations are separated according to the
Natural numbers five – therefore there are also five first human beings,
Gods, and world rulers; finally only one, or the
Deity itself as male or female.

Now the deity is pure time, or this dwells

The deity has been with her from eternity. With the creation of matter begins

It's time, alfo

you –

the specific one. This is the year and its three parts
with the fourth are the three persons with the deity, or
after the solstices they form a dyas (duality).
Then the three persons form a trinity, and the one
rests in the other and is kept secret. Now the
Becoming and the first year with the solstice, in which-

247 -

above the sun its northern and southern circles:
Through the North or South Pole the sun entered its
career in the tropics, at the time when dev kosmi≠
ſical rising of the Dog Star with the year quadrant-
coincided – the united canicular and solstice-
The year also lasts throughout the entire tradition of the peoples
Thus, the first part of the year or the first
Jug started with Soth (Egyptian Thoth) or Canis,

and was still called Sothi-Jug. Since the year god in him
as a bull on four legs, as the Indian myth
reads, the Soth had the shape of a bull, and the Sothis was
a cow because the deity, as a certain time, will itself
what makes this, the sun god Canis and the moon goddess
Canieula. But with the first suck, creation begins,
The first God is the first man, this is therefore a
Dog and a bull, and Sirius if first man
and Menfchenfhöpfer He ift the fire and the last
those attributes of God, which always becomes the first, who
after the two solstices the three persons become two
must: Beginning and end are one. Fire is hostile:
ual and friendly nature, destructive and creative
Power at the same time. Now the myth tells that Wifchnu, beer
the deity itself decided to become human in Krifchna,
to save the world, this is a common expression
for a new ruler to assume power in a period of
Time» and year origins are spoken of in no other way than
of world creation in general. - Origin is world creation-
yung, and these those. Vishnu's incarnation is also
the first human creation. Therefore, Krishna will die in
a stone or into a wooden block - the two
Orund materials from which, according to the Indo-Persian legend,
man was created - he will become again what:
from which he is taken ∗). Let us continue Wifchnu's interpretation-
perations, for example, we find in the Buddha and

9 Hence in the Hebrew language DI? Bein, derived from Tr
Dolz, j28 Stein, 72 Son (Arabic: Ibn).

Kabiler exactly the same again. Kabiler will be the first
Menfh and Budda the first bull-menfch, as in the perfect
Kajomors, born from the moon, since earth and moon
A body were, so Brama:Menu, which like the first
Man and Brahman are called Suyambhu (the
through the self-being). So it had to be at their origin:
jumps first stories about gods become first stories about humans.

When the divine emanates into matter, the parts of the
Material, as so many changes in time, so many parts
of time. The pure one cannot be used in the certain
ben, as space is not -in the figure. Space and time are:
which therefore in the Bellimmunion the infinite, and the year
ift a figure that flows into itself and ends nowhere - a

Circle and a triangle; because time is only spatially
thought. Therefore, Kafyapa is the infinite Naum and Va–
ter of the twelve Adityas or months, the last of which is Wifchnu and
the deity itself, like Kafyapa Shiva, to whom the
Sahr belongs, and fine wives, Diti and Aditi, find
only Ohbawani:Bradafali, the created woman and
general female procreative principle, Shiva's wife,
and if this sun god is, the moon goddess, who with
which comes from heaven, and the ten months,
“from the dew of Shiwen’s eyes, from her
ten fingers. Fifty times she is in Dewaydis
Breeders fie selbft, namely as fifty weeks of turning
year, 13–12 times the goddess of the 12–13 months–
nate, so many times her sister and wife Kafyapa's
or as 5Ofte Schwefter who lived week and Mrs. Schi:
whoever owns the whole year. While the time
spatially conceived, it is a world. The God of Jahıs
and the period ift a king in this world, who in the
Pacts with the Endigend to fight for dominion
bat. Thus times follow times, periods follow periods, and
The gentlemen's menus, it is said, are innumerable. This is
Expression of all mythology, gods fighting and flying
from the throne, therefore as gods' stories human stories
was made, which made little people kings.

2409

The time in which the deity first becomes matter, 7
forms the male and female procreative principle, and a
the form of the animal in which the deity fulfills the purpose, why
was – she will be a bull, Aries or Bod. The a
Parts of the time find so many children of the whole and again
fo– many forms of the main herd; the herd should become a herd?
Children, sheep, goats; the year god as bull, Bod and
Aries is the leader of the herd and a hit as a person.
Therefore the first gods found shepherds, kings
with herds, or nomadic patriarchs, like
Wifhnu, Gowinda, Abraham, Jacob etc

Time and space find number, the pure and infinite 6. ®–
have a figure – zero and circle; the fiery ones find the
Persons of the deity, with whom one, Tetra: Monas in rag; Bierheit
forming the four trains. 3 + 1 = 4 if the great universe, –
to which the myth and that admirable number–
lengebåude, the 4 Jugs or world ages. You first
The Tria–Monas is 2 + 1=3, if one of the three Per:
fonen the deity itself and in one being Dyas (duality)
ift. These two numerical figures must also be the holy ones
take, 3. B. the 10 as 3 triads + 1, the 12 three
Fours and four triads.

Then the deity transforms matter into time and number as 6.9.
Number, where 1 is the first element and element: metal, and 3 is sulfur in-
their manipulatives. These go from air to fire, from on.
Fire to water, from this to earth, but air and fire and tests
make a duality in wood and stone, fire with. Weapons
in the source of light, and in the purification of Schiwen'$ with
Vishnu and Sangara: Naratanaz and Brama as
Earth must be the last person in the pure theory of elements.

Only the living always becomes the first, and in Brama Ei:
fen is gold, earth is air. Are the 4 elements
correlate 4 senses, fo is called e3, the smell as the never:
third, created at the same time as the earth. Brama is therefore
Earth and smell, and in the smell at the same time the first element:
ent, namely Kuft. Then the elements become like the time:
ten Dreteinheit. In the Vbiereinheit the related

N

Senses Gerudy and taste only one, but there are also
an emanation in 5 elements, 5 metals, then find how 5
erite people also have 5 senses (which the Nabbins also have:
men) and the ether the first element from which air is formed:
Ipringt.

5. 10. With the element of earth, the sound is also formed-
- create. This, like smell, does not exist without air; and
Adam, in the Brahman this first element was united with the last.

The last and most earth-related metal is Gifen, and
in it metal and element melt into a natural substance: '
theite. Therefore, the clay can be created with the earth,
Air and metal earth are produced. Furthermore, time is missing
as a number with eavesdropping, and therefore starts again with him
Finally, the mixing of soil and ice
at the red earth. Drama as the first man and man:
The creator is born from this and creates from it the,
Adama (terra rubra), and because it was known that human
Blood contains yams, so the red earth becomes blood earth -
for He is the first man, who preceded the earth with the Alpha
fivum is derived from = blood, and the Indian legend
also tells in the myth of Krifchna that the first man
was taken from red earth - finally because only the verse
unification of every matter with fire, which is the
red blood earth a fire earth (Ilvöoe the first woman in
of Greek mythology). But fire is like the zeu-
ing, also the destructive element, the first man in the
Union of Brama-Shiven, hence a red fire-
Giant, good and evil demon, Adam-Edom Sa.

| So speculation did not pass over what was going on:
part of nature. Now does this philosophy make the in——
endure the primal story, if it is, if it is old, on fine feet—
to think of spiritual religion; the pure doctrine of the deity is the oldest,
and the story begins with speculation.”

It was necessary to anticipate Kanne's theory—
send, without which the following, in the heading
of the current chapter promised evidence of the
would lack the necessary clarity.

“It’s a Hebrew myth” — notes the same author in
the above-mentioned book ©. 426 — “ift the Erfigefihaffene
in Paradise Havah rn, a name which is derived
from me life, m feyn, chald. m creates advertise.

The name of the tomb-creators who from eternity are with God
lived, and was herself the wife of the pure deity, (for
Adam is, according to the system set out above, man
and human creator at the same time, like Brama) is also fine:
those, as that of Sehovah me. Those the future, that
da3 perfectum of a verb and the perfect tense — denn —
The naming is usually done conjugating: Isaac:

$11
Eve and

Jehovah

identical.

will laugh, Safobz he will be cheated etc. — F

These are the two meanings of the verb 00, fio ſein, er—
beget, be produced, so Schovah was like Has
wah the creator, life-giver, or as according to the Bů—
Chen Veda the Indian deity Suyjambhu, the Being,
Sehovah: he will be. Havah, like Ohawany, (the
also called Ohawah, and by omitting the Alpha prae-
fixum to Hawah,) became the wife of all three persons—

nen, but she kept the name only as the wife of the first
God, if he was called earth like the element. These words:
marriage were the Brama as a united male
and feminine principle. The deity separated the two,
and united them again to fight. First, Brama arises
in the world egg, as God first creates Adam, then divides
in cosmogony male and female principle, Ze:
bovah takes Havah from Adam. But that she from the
rib of the man-is built, if fusion with a
other tradition, which said: the woman is from the bones-

from the earth, from the shore (ripa) and from the plant of the |
Zanks (24) which we can find in the etymology of the

Named Rebbeka will come back again.

The first among the three persons: Abraham, Isaac,
Jacob it - Adam: Brama. Only fine wife Sa:
rai: “my mistress!” ift still Havah :Dhbawah: as
Iſchwari and Iſchi: mistress, Mahiſchwari: great
bidder. Havah also means Iſha, woman, and her

Man Iſch from, like Schiwen:Ifhbur ∗) Kerner has:
The gods have as many women as men and women:
couples in the traditions, namely according to the number of
Deity with three persons as Trias and Tetras, 3 and 4.
Shaphob and Edom have four, Abraham three, and
According to the Talmud, Adam has two. Among these is Pilate
(5∗05) the night goddess, the Arabian Alitta. Thus, Abr-
have a black Egyptian woman from the land of the hidden:
feyns, and the legend of their wives makes Adam and
Abraham again becomes a performer. The first book of Mofis
tells us that the Black Hagar was away from her husband:
gone, but was sent back to him by an angel,
and the same thing is what Zalmud asks of Adam'3 Lilith. (Tractate
Erubin fol. 158, col. 2.)

After the two divisions of the year, the goddess
a duality of persons, as sisters or mothers and
Daughter – in the meaning of the dead and living
Time. So Diti and Aditi, Rachel and Leah. Also Adam
Therefore, according to Kabbalah, he has only two wives, and besides
Jacob's Rachel and Leah, sisters and daughters of

male moon god Laban finds the other two only
Concubines. : St now Abraham: Adam Brama:Bhu (Earth),
Jacob joins the ranks of the three people: Adam, Isaac,
Safob. Diefer ift with his twin brother Edom the
Union of the two natures into one, or the year as
Whole and two halves, which in the idea of the world globe
can never be distinguished. Consequently, Adam begins the series of
Perfonen, Edom flows into them, and both names under:
Only the vowels were different, they were both called red earth.
But Edom was the first in life, hence the union
all persons and elements.

With Edom therefore began paradise, as with Adam,
for Esau was the bear in the North Pole, and Shaphob, only fine
changing nature, belonged there. He was Edom: Adam

) Schiwen is the fire, and EN, the man, only dialect of
ON Sum,

288
and Hawah's husband. Hawah is therefore equal to the
Indian goddess Ohawani in no earthly, but heavenly—
lish paradises, and this is only in a derived sense
of the word from which its name 372 comes, a garden of
Air, because > the time, chald. j7> is dialect of 779 the
Brand (love fire), and 778 is called in Hebrew the wool air
cultivate, 373 alfo Garden of Procreation and Time"). In
Garden of Time, the new year is born in gold, the
Paradise is a land of gold; Chawila with the gold find leads:
flowing stream Piffon. But it is not only
Sam in the meaning sand, but also as ge—
baren, produce, in which — Chul in Micah IV,
10 occurs, and the first form still has the derived be—
interpretation suffering from birth pains, so Eden is Gar—
ten of procreation, and the Pleiades (l. ec. ©. 283) were called
from the very word 71722 1727772 (Voluptates Pleiadum).
The apple tree was the tree of fertilization. Nana,
According to Indian legend, the daughter of Sangara is:
an apple in her stomach, and became pregnant; and Profer:
Pina would always be in the upper world if the fans were not
from the apple of Pluto (Aides).

The little man and the gods enjoyed love as
in the turning point the sun first began to rise at the appointed time.
Therefore, the first woman Maja remained in the bimmlifchen sign
as Plefade in the constellation of Taurus, and the Shepherd and
Taurus Paris (no) it is therefore, to give Aphrodite the apple
In a similar relationship, the fhon in the Indian
Myth, because the bull and giver of blood, Buddha, in Sizi:
lien. Bootes, and son of Aphrodite, ift according to legend near

Eouplet son of Maja. This is the meaning of the bull
with the Pleiades throughout mythology. So the
Arab U Haghi: it is the house of love, and in this
Signs felt it was good to do their work; the Orient made
the Pleiades to a hen with her brood, because the

∗) That is why the Pleiades are called by the Rabbis
Iddon 77°.

$. 12.
Eden.
This Ety—
mology.

523:

Giündenfall.

$14,
No, Abel
and Geth.

The country
Rod:

. 251

Rooster was a symbol of procreation, and according to the Nabbins
Succoth Benoth was presented in the cult as Raſſi

in the commentary on Amos (chapter 5) the Pleiades are called
a hen with the brood: The Greek constellation Nahın

the fertile dove zreAsıa, whose daughters the Pejades
(Ilsheıades); and in Babylon, as in Greece,
The arbor was the favorite bird of the lapwing goddess.

Sn of mating (lc p. 192) but the Sun had to:
be laid down in case of danger, because without it the people would be gods:

'would have remained. The catching snake (m havi, Coptic.

hof) becomes in Mendereife the destructive (p. 169), the
gnaws at the tree of life. In the Indian myth Adi:
ſeſchen (burner), she becomes in Hebrew the nYD
(also 5 Berbrenner) – whose name Pluto-Serapis
as the last word of God and Shiva.

Since the creation of man (lc p. 376) with the Son
nenmwenden= and ganicular years began, so the year became:
God as fire calls, the dog star and Strius is now men
Creator, first man, and first God. The-3
Persons of the deity as 3 little people find 3 names for the
Sirius; Adam fathers Cain, Abel and Seth.

Returning from the solstice (J. c. ©. 182) comes
the year god in the southern hemisphere – because Sirius
such a star was, so the southern hemisphere became fine:
area in which he appears as a hostile destroyer and fire god
fear, with all the meaning of the guiding or destroying
the property of God – but the southern hemisphere is the
Land of wandering (7), where Cain hurries after
he killed his brother (i.e. the old Thaut, as a bull)
has, because the advance of the equinoxes causes the
true image in the false sign, so the bull in Aries.

Seth (p. 43) becomes a man-creator again, because
son of Enosh (Menth), and immediately after his conception
Genefis tells the Anthropogony for the second time, which:
which made the interpreters believe in a second Berfaffer,
which would have already repeated at the end of the fourth chapter,
what he had just seen in the middle of the second part of the story:

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The Hebrew was, like Typhon the Egyptian,
as destroyer and annual enemy, the evil and hated Sirius.
It should not be overlooked that in the usual verse
change de3 7 and n the name ne becomes Tg, and also
synonymous fine fan, such as 72, the time, also n?
In form 7, the 5th book, Mof., calls him
Celt devil, to whom the Hebrews sacrificed, and in ancient myth
ift er e8 for the flying dog star (canis, canerc),
who led the music of souls and stars, of which the
Language the word 5 (Symphonia) befam. Finally) was

Sirius with this name, the burning, destroying–
leading fire god Schiwen, and TS Sod, Egyptian Soth (su–
dus hot, sidus the star, south the south region, from
the Hibe),. was still called the destroyer in the language, from
73 destroy. In this form the name Seth is also found in:
name of the Sehovah remained, namely 75, because Shivan
the destructive quality, like all 3 persons, the deity
Jehovah himself was called Saddai (destroyer);
but how little this predicate suited the later God,
The rabbis are already driving, because they experience: the Almighty–
tige, and Nabbi Kimchi even wanted to make it a "7 (sufficiens)
and make the WS the Chaldean prefix.

Enophis becomes Adam the first man, and begets 5. 16.
Kenan (7277.) as he did Cain (in); for both Eneih and
Names come only from the two forms ap and Yshp woe Ekekan–
lay, how finely Brother Abel of bJax mourns. They find
also stars of wailing.

In Vifchnu the first deity Brama is preserved, g. ir.
and his essence lies in him as in the deity. Because of Read, in fir
As for the second human creation, it will be, day y. cm
Wischnu the weapon is, in the traditions (I, c. p.351) it is called.
created the little people for the second time after the flood;
because the time world was with Vishnu al3 last month and
twelfth son of Aditi sank in the water, and went
from the preserving element, Vishnu emerged anew.

in the final part the whole, and so in other nights
Son of the same Aditi, to incarnate Buddha, the

Supremacy of the giants – of whom, according to Hebrew legend
the sinful generation that would perish in the flood
(cf. 1 Book of Moses, Chapter VI, 8. 4–6) descended from N
To make an end. Was Adam alfo Brama (the Erdeles
ment) the first person of the Godhead, which begins with Noah
as Wifchnu (the weapon element) of the second person of the god:
is the creation of mankind again, or rather in Noah
if that except for him and his three sons – Schema (Indian:
the earth, Greek: owea, body, man), Cham, Iam,
Eon means fire and lapeti (Tr, Ho», 4x2) from
spread, ji pour out) wandering, alfo the moving water–
fer, alfo Noah the deity in the 3 elements – (the
again only he himself as a trinity find) lost men:
Ichengefcblecht kept going, and Wilchnu, the water is
also the preserving element; moreover, Noah reminds us,
Noah an vasıy, vnysodar, swim, of which the
German boats, and in Sanffrit Noach means anyway

a boatman
Since in the primal feeling (I. c. ©. 738) all real Be:
reality is only an idea, or religion and science if,
would be a fact, like the invention of languages, that in
belongs to such a distant time, as merely historical with the rest
The fate of humanity is separated from actual history—
been sen; but by its nature it had to be a mythical—
ſic event and are woven into the history of the gods,
because all science and invention come from gods and
first god-men. The fable is also here
history again. Because one has already seen the
Thoughts that the words in the language were invented and
not be extinguished, and already the Hebrew historical cry—
But Ecline him in the ancient myth of the Menfihenichö:
brought into the examination, because when he heard from the men:
He says that God has brought him all the animals and birds,
so that he might guide them and give them names, and they might
were called as he called them, not here The old legend itself, of:
which the historian seems to be telling. With these and
similar legends alfo we may, because they are the pleasure of the

actual myth is missing, such a fact cannot be proven;
because only the Fann legend is considered to be a genuine tradition, which—
says something different than the re-narrator means, and
against his will, to Zabler, where he most
tried to appear as a historian. But from a completely
preserved tradition, such as the Hebrew, without which, of the In—
Despite this, our entire history is only a fragment
would be, one can expect that it would be from a for the old world
such an important event contains more than that ambiguous
Legend. Is this, and especially the myth of Babylon—
Nifian tower has such a meaning, so must the Greek—
ſche tradition of the old invention, and what
Poet means a language of the gods, then F. is cannot be.
remain doubtful any longer. And what other meaning could those runs have?
unexplained legend? Was e8 an etymological one,
Interpretation that God confused the languages in Babel because
the historian adds: “hence the name of the city Ba:
evil, because the Lord has confused the language of all the lands
chen?“ 222 is called in fine oriental dialect Ver
confusion, or something similar; the name as a single word
has a very fine etymology. The legend must have been older,
than the historian, and as usual she has only
caused to curse the fact in the name as well, and a
to make more of those false etymologies, to which

we encounter so often in patriarchal history. –
The historian derives the name of the city from Balal
552, which is called confusing, and fo had
the city was also called bal-bel 52 52. such Ety≠
mology could only be caused by myth, not him
But what would a confusion of language mean?
Nothing different than what we find in Factum itself:
find; for in a word structure invented in this way,
where the manifold of unity in the next derivations
gen only by vowels, or as in Chinese, also by
Accents (> B. ya amazement, yx the goose) differ
was, a Babylonian confusion of tongues had to arise when
the self-translated language The vocal distinctions

for, and this happened everywhere, since in a district of
a few miles the self-sounds of a word probably six times
other find. Where does the fact belong in the legend?
Where is the land of Shinar in which the tower was built
was? It was in Chaldea, Egypt, Greece, Italy
and everywhere where one can find the general legend of the history of
The origin of the nation; for the event was a
Gods myth, and the first god Brama, from: the,
According to Indian legend, all sciences had the language–
invented after he had been in Paradise or in the first sun–
Sinar was the paradigm
this and Babel has first become the name of the city in the cult:
Its derivation is as follows: From the word na
522 house, daughter, city, stone ufw 'dad in the
Most of the names of cities found together, e.g. Beth:
Semed Way na, Beth-Lehem ans na ufw we found
as Nadir the letter 2 with the vowels, and it would be
therefore not an abbreviation, but original, if = .na
522. But regardless of whether it is considered original or
found, fo finds fih 2 2 ba be flatt ma na in several
Names of oriental cities 3. B. nmrwıa das Sofua (12, 3)
and 4 Book of Mophiz (33, 49) auh Bethjefimoth ninW na
is called Beaftarah, House of Allarah mIndr2 Chronic. VI
ufw There is still no doubt that Ba: Bel meant house
of Bel, especially the Bel (Baal) of Babylon who:
native god, in the legends Bel builder of the city and
First King of the entire kingdom. According to the mofaifchen tra–
bition it was Nimrodz; but with the Arabs he and fine
Bater Chus was nicknamed Bel.

But not the Chaldean city alone leads that Na:
men, also in Egypt there are ninjas of a city, inside=
half of Cairo, which the Copts still call Babul.
With a Greek ending and a different vowel, Babel is over
Name of a Phoenician city: Byblus Buskis. Jug
believes, therefore, that Phoenician Babylon must still be
Cult has been the ultimate, for which he is proof:
reasons, and concludes with the assertion that the

Tradition from Egyptian Babylon already the oldest Chaldean
and letters have been written. For us, all that remains is"
fig, by the name Bel, weld the Bible with Nimrod
‘confused, on the Niefen Beli, Bali from the Indian
Myth to remember. This became the common son name
in the Near East in the forms ba and ∗X2, but fine
The main meaning was the deity as the element of fire.
Insofar as Baal and Bel mean Lord, the best
epistolary name Nimrod (of 7 rebellious) the original
ual character of that Niefen in the Indian legend, where he
fietS against Vishnu and the good gods in battle:
handles ift, more correctly to indicate and probably find in the:
from the myth of weapons and fire as the fleets riding
Elements understood.

Even more, the claim that the legend of 5. 19.
Chaldean Babylon at the same time to Egypt, Persia , Greeks: Cbus and
land etc. belong, the second mofaifhe tradition of Chus, nm
Nimrod and Mizraim. In the genealogy we find brothers
Canaan, Chus (Aehiopd) and Mizraim Egypt).
Chus begot Nimrod, who founded Babylon.
Canaan and Chaldaa also related to Africa
as Ethiopia and Egypt. Furthermore, the sons of Chus,
Seba and Havilah. Jactan also begot these,
Son of Abraham Eber (Gen. 25.) and the black-haired Ke—
Thura gives birth to Abraham (Gen. 10), even Jaksan, who
like Chus and Araham Eber, again Seba and
Dedan begets. Finally, these sons of Chu also find,
third son Raama (the Thunderer) and Seba ift under
Jaketan's Monthofinders. Abraham in the Black Land ift
alfo Saktan and Sakfan (the f and t in oriental
Dialects that often confuse each other) completely the Ethiopian Chus
therefore he fathered Midian with the black Kethura,
and Ziporah, the daughter of Jethro, is expressly
Ethiopian, called Midian Fann alfo bier not yet

Meiopotamia as the real, but the fabulous
Paradise or Milhland, Madai (772), Medan feyn,
and this is the son of Abraham, and the brother of Midian
| 17∗

20 –

(f. Senef. 25, 2.) According to the Perfer Tabari de morte Sarae
conquered Chus in Babylon and gave the river Nn3>,
Kutha, the name, and from those under Salmanaffar, after
The Babylonians transplanted to Samaria were called the Samaritans
Kuthåer. But since we are in Ethiopia, we had to) Baby:
lon the black land, and after Muhamed Muftapha
Therefore Nimrod, Al Sowad, vegetates in a black land.
Abraham had the same sons as Chus, and Algaanabhi
tells of him, he was born in Kutha, Babylon. So
was also with Babylon in Egypt a Chus;" for there are
next to each other the towns of Kos, Biblu, of which only
Rudera can still be seen. Finally, Persia too; for
You can find Koffa and the Kosaers here, in perfect condition
Chuz, in the region of Elam, with Hebrew letters
“7, like the son of Abraham Nahor in the book of Genealogy.
– Chu3, brother of Egyptas Mizraim, also says this:
the paradise land of Colchis, which according to Herodotus, from:
hairy Egyptians, and therefore has a babylo:
nifches Cutha, namely the city of Kuraıa, where Medea was from.
Sa Nimrod, son of Chus, who lived in Babylon and in
Black Land ruled, built, according to Genefis, a Koldhis,
>> Calach , and Babylon's common name, Ir ak (in the
Genesis, Tas, as part of Nimrod's kingdom) was called, as
Koldhis with Lie, the paradise as the land of the earth of Ard,
(perf. earth) chald. pas, earth. This was the land of Aria,
chald. nz, Ara, where Medea returns, and to Berofus
There was also a king in Babylon, Arius, the Colchian
ns. The names of the perfect and Chaldean Babylon:
Cush, Cuth, Chuz, find also the Snfel Kog, and with
For them, the tradition is everywhere in Greece that the languages
have become confused and the people have been scattered.
From the sexual revelation of Abraham it does not follow
less certain that all the properties presented in Genesis XI:
names only different designations and properties of the
Deity Brama find; for as this is the first person in the
Trimurti, fo ift Shem (DW) the first of the three sons of Noah,
all of whom their father found. Shem fathered Arpachshad.

2

Here it should be noted that the Shaldaers, who fire: 9. ——
Cult in Ur (iR, Tin), the City of Light, Hatten, 7öy, Kesed NN"

were called, from which, together with Ur, in the more recent Persian Abraham.
Urfa was created in 785 AD, Arph kesed, with the vowels
Arpachsad. Now the Hebrews knew the word Costi, which
the belt with which the fire worshippers in Perfien and Chal—
that, during the service, had to gird themselves, the Wich:
activity in prayer in my “Myths of the ancient Perfer” (Leipzig,
1835, ©. 156.) is described in detail, and probably
They named them the Chaldeans, Casdim, DsU>. Arpachshad,
Father of Eber from Ur in Chaldea, was therefore called God of
Fire Belt, Bramah, the sun, is it, the cult
was exclusively native to Persia and Chaldea. Here
also the suspicion that caste, origin—
ly the guild of priests who used the Persian belt Kosti
wore, because without this belt no holy
Action can be performed without losing the blessedness
'will be; and probably Kuorn is also the holy ark,
The Latin castus, chaste, holy, is derived from this. The name
Heber, nar, may well be the givers, or fire worshippers, as
Corporation; for "ar means led, Aa the
Alliance among equals, friendly agreement, alfo
Guild, society, and the Talmud also calls the
Better, Chabar. This word is only a dialect of
Eber, “27, which Lefeart the Genesis at the mentioned
place, and from which the Hebrews with Abraham their
names. If one further considers that the > is a good:
pronounced furales g, therefore in Greek also by q
Eber becomes Sheber, giver, and
Our suspicion therefore receives new evidence that beer - on
the god of fire or the sun, in the name of fine
Confessor is alluded to. We now return to Kanne's Gr:
For clarification purposes, our informant lets us (1. e.
©. 330.) as follows:

"In the month of June — Sulius the Sahrgott (Abraham) appears ∗
his rule, and is a king, like his wife Sett Abranı—

Mistress and Queen (Sarah ao, Milka 725%). Therefore ee R

—

the month Zulius has as its god Abimelech (the jů—
the month ax) and the dying child Hephaestus
(Vulcan), a king of crossing, Mulciber,
Melet: Boar, alfo Ubram: Boar in fine wife Milka.
The cult was called the Fluffe, to which the drama touched the heart
passing God, flutes of the king, or as the

Hebrews in Thrace, River of Crossing, “Essoos. In
In Jewish tradition, it is the god of crossing and
of the Fluffes father and son, Heber, A2>, produces the 359,
Peleg, the river. This genealogy alone proves that
Antiquity of Berofu's legends; for they make the tribe:
father of the Sberians (7723) a Subal Gar), and this
In Hebrew, it means a river. Berofus therefore had
Oriental traditions, which this idea with synonyms
names. His genealogies also contain fine copies
the Hebrew letters in a different context. Sa fine

Genealogy unites the Greek Hephaiftos, as Mul—
fiber with the Hebrew Eber. For Subal ift in the

Genephis a brother of Shubal: Cain, diefer like Hephai—
ſtos, a scythe maker. But Thubal (bayn) was only
the usual derivational form of >arı the river, as in
of 7727, ayım of auı ufw and FZubal: Cain ift then
the (latin Bal: Kain Volcan, da Zubal only the conju:
girende name of >2 ift, which means weapon and fire,
alfo Hephaestus with the sea goddess, hence also fertilization
in the word 5327 (the fruit).

Eber fathered Peleg. The separating stream in the Sun:
nenwende there is also a red sea and a strait, over
which Mulkiber (Hephaiftos, the god of fire) of the

King of the crossing must. Peleg the river would be the—

according to the Greek zreiayog, sea, and Peleg son.

Ebers, a god, so a nation would have heard of him—
called greed, and this is what the Pelasgians, instead of ITeAayoı,
like 220, 20%, ulyo, wloyo and so on. Since we are now in Thrace
the boar in the Zluffe “ERoog have, fo would be the god Por ∗),

∗) Rhoicus was, like Pan, god of the air and the oak.

Puolx, Pyy probably an Rhegu, son of Peleg. The Hebrew

But the genealogy knows the name of God and the nation

fine cult in another form; for the Hebrew My:

thology is no less diverse in its repetition of the
ben ideas and persons under names other than Greek.
Eber begets Peleg (the river).

$22.

Jaktan (Little One) or the Eleinen limping year god, DE in

a 13 –

Phaiftos and Abraham as a boar. With Jaktan (7575) begins 13 Mmonat-

alfo das Zahr, and he has (f. Gen. 25.) like Jacob 12 fo
13 months ∗) because the Chaldeans have 13 months, nad)
the Indian idea that Kafyapa has 13 wives, but
only with the one and only Aditya, the 12 monthly gods.
Saktan must therefore also have been Abraham's son.
This is the case, because Abraham begets with Kethura,
the black and second Hagar, the Jakſan. But that
Saktan and Sakfan find a person, and her name only
by » (as x and n), different from w, proves that the
both have a son, Seba. This is the Indian
Siwa, Shiwen, for he leads lightning and thunder, and
Seba was conceived by Abraham with Kethura, tft Chus (He:
thiops), son of Cham (Hite), the progenitor of the Egyptians-
ter, who in 7722 had Raamah the Thunderer as his son.
This becomes again the father of his father, that is, two Na:
men and meanings find Father and Son, for Raamah
produces Seba and Dedan. This identifies Abraham:
Sakfan as husband of the Black, and in Egypt with
Chus-Cham, because Jakſan also has Dedan and
Seba among fine sons.

It has already been noted above that Brama as Ele
ment the earth, and among the senses the smell represents
fentire, because with the earth, says tradition, the
Smell. This was the lowest sense, as in the pure
Theory of Elements sees them as an element. Nevertheless, the
smell only together with the finest element, the air, the

∗) Kethura gave birth to Abraham: 1. Simron, 2. Jakſan,
3. Medan, 4. Mivdian, 5. Sefbat and 6. Shuah. Abram as Jaksan fathered
7. Dedan and 8. Seba. Abraham, the Midian, begot: 9. Ephah, 10. Epher,
11. Hanoch, 12. Abida and 13. Eldaa.

blow-dry the
Sahrgott.

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according to that idea, the life was. But Brama unites

the two extremes in itself, as primeval earth and man – and becomes

the smell. Hence fine large nose and fine swan
Hamfa, who is like the swan, the bird of the earth:
smell, and the language has a word for both, e.g. olor

the swan, olere, smell, originally odov odw (like
– – Ulyſſes, Ulyſſeus) ie Odos Ovdog, Earth, etc. w. Im
ud; rates, Hebrew the myth has separated both meanings, and
Abram – Brama is only brother of the great-grandfather, or
smell, namely the “rn of Anı, the snorting of the nose,
Brmm and Dan, the holes of the neck (Job 41:11) But

Then the smell was the air, and this was the poison of God 7%,

the fi), as in the Indian legend, moves on the wafer;

and this is also Wichnu, Brama's brother, like Abram

of Nachor (Gen. XI, 26.) Since the poison of God in that

Say Nara (f. Menu I.) which was called Waffer, which is found in the Hebrew–
vaischen in the language Arı from Ar Nar, the river, only

Distinguished by the other palate breath, and in Latin

$. 2% is Nar in the plural. nares again the navel holes. But the
Hebrew tradition, as from another context,
mentation, also Brama for the poison of God above the
Water, and these as air and smell (m, m), nåm–

ly when "Ar3 became Abraham's grandfather (f. Genef. XI, 25.)

then family between him and that Sherad, man, as Rutren
(Shiven) and Nahor's grandchildren were in the second, Mens
The three persons who created the earth: Abram, Nahor,
Haran∗) or Brama, Vishnu, Shivan"), and the whole
made those Hebrew Pantades Sehovah, Adam, Cain,
Ubel, Seth. However, that Abram is identical with Brama

ſe, is most irrefutable from the identical
Names emerge, as soon as the alpha suffixum – which in Hebrew:

∗) The angry one will rage, flare up.

∗∗) Alfo: Earth, Water, Fire. Nahor as Abraham's brother
(Gen. 22:20) begets Camuel, Buz, Bethuel. But these only find
Interpretations of Wifhnu:-Nahor (AI, Az River) in this region
Interpretation, because Ramuel is derived from x725 (Gen. 24, 17) to trin:
ten give, Bus is dialect of Bud, Buddha and Bethuel House
God, built by Wifchnu as a Buddha.

Råic proper names that are frequently encountered, such as
Adam from a (blood), Efther from the old perfect word
star (star, a sound we also find in English)
28 of 73 Rad. 532, for the Son builds up the Father
according to Indian and Hebrew thought, with one in8 –
Brama is swept away in Sanfkrit: the shining one
is also quite analogous to the Hebrew 77772 (in the
Height) and Ur (TR) the light city from which the Ge≠
According to Nefis, Abram went out, removes any further doubt
that the Jewish patriarch represents the sun.
In addition, in Indian myth, the wife Ru 4
Brama's, Sarasbadi means, a name that means sun and
– (Letters in religions CGeremonies ©. 81.) from the – –
Morten Sara and Vadi, which means woman, sufam: "
mengefest if. The latter word, perhaps tropifch, already allows
the derivation of the word Veda, which is also Beda, Babe
. is pronounced, (and therefore analogous to the Hebrew »72
(parts), bath, may indicate that the woman is a part
of the man) on that missionary's faithful sweep
close; Sara also, because of the female ending,
to fly to the moon, which is considered by all ancient peoples to be the
wife of the sun, as in 3.8. Isis, the
Moon goddess of the Egyptians, wife of the sun god3

Dfiris was. The sun is called Sur in Sanskrit and
Suria, from which the Egyptians, with the addition of the vocals:
Dfiris. Sur or Ser means in Sanffrit, however,
not only sun, but also lord, analogous to the Hebrew.
W, Sar, Fürff, perhaps because the sun of its brilliance
and because of its size it is considered the prince of the other stars
was, therefore also dev Ochs Hebrew A, Sor, because Schi-
who and Osiris as sun gods, first on an ox:
riding horses, the other himself is depicted as an ox; or
also because according to the order of the animal Xeiber, in which,
according to the indian = egyptian belief in the transmigration of souls,
the soul must move in, the cattle represents the highest level
net. Sf Ser (Sar) alfo the sun, fo becomes Sara, the
Queen of the stars, namely representing the moon.

8.26 0 We also find in the name Lot the one on aftrono:
The misperceptions are myth. Kanne asks (I. c.
the 5th question © 89): “Why is the land of the Black Cimmerians over
days. the turning tires covered with darkness and fog? and ant:
says: Because the epacts or coincidences, which Zeus,
according to Homer (NI) among the Ethiopians except the Son:
inner orbit, in the Indian Jugs, or world ages,

as in the myth, (the new Sahr God, as long as he is in the five:
(lives in the days of closeness,) Arun or twilight. Each

Sug is preceded by a twilight, and followed by one, and its

Number is always an epagomenon or embolism. Greeks

and Hebrews called the Epact Time: the hidden—

Fenn, the moon goddess, Diana's mother, becomes a Leto
(Anco) from laat, and, lut, ons, hide, Greek Andw,

2a9o, later, like the Arabic Alitta, from mu>N, alatah,
Darkness. Supifer is Latiaris, and Latium the edge of the
Hidden, where he is buried. Here Saturn reigns,

ie "nd, Sathar, latens, hidden, and Janus with fei-.

a brother Camises, 0%>, camas, hiding, the moabiti:

fhen Gößen, camos, 0722. Among the five Epaften gods

ift in one genealogy Ds, latens, in the other 055,

Lotan; and if Lot comes with his wife from the
Be hidden, for there the God brings, in the sun:

Turn from the fine circle of Sahr, the 5th and 6th epacts to,

which are not included in the Sahr because they are subject to all calculations

with the number 360 flören. Perfien fortifies them with 5 of their own

Izeds (angels), Egypt with 5 gods, who on fine day

and are born in a month of the year, they are called
founten, arabifch, musteraka, perfiich, penghia duzdida

(pentas furtiva) and the Egyptian thaw wins the
Moon goddess in the dice game, just like the Greek

Legend has it that the Ethiopian god Sahr feasted on six layers

must, this is Zeus and the gods' twelve-day calendar series.

$. 27. The land of the Berborgenfeyn is the sub:
Etymology world, ‘which, like paradise, the poles of the globus coele-
et stis, which means the northern and southern solstices.
Gomorrah. Therefore, Lot's wife, from Sodom and Go:

morcha coming, like Gurydice, where Orpheus from
from the underworld, not perish; and Gomorrah, from
“75 the burning one goes with the second city of Sodom,
that of Soth, the burning and disintegrating Sirius,
the name, burst into flames. Hence, in the legend
the fornication was committed, which the cult of the fertilized-
ten Efel3 Peor (> 2) commanded that Moabite greatness
whose name was Orpheus. Baruch explains it:
labia, and derives » correctly from 79, the mouth, since
= in constr. omitted, 3.3. 2: fine mouth. Furthermore, from
“3, 939 is still deriv. Ay of the Gfel, in which known 7 in
the derivative > becomes (712, 7372) but also with 4 in the plural.
at Sefaias Dr. Accordingly, 199, Mouth of the Efel,
and Ann, which also means Efel, ift alfo etymolo-
gifch vermandt mit. Gate of that city, which because of its un:
discipline, which the cult of Peor commanded, the wrath of God
and caused their burning fol. Their king 9 2%
Kedorsla:Gomer, or Auy5473, ift the black in the, nn
burned Efelsftadt, but the legend still mentions his land
Paradise, Sdod Land of Eternity (of which D5y is only a “N pe-
another dialect, and even more similar =1>y (2 Paral. 33.
®. 7.) 5 the Niph. D5y3 also means hidden feyn.
And that Kedarlaomer or Kedarlagomer (f. Chapter 14 of the
1. B. Mof.) fell with the other princes, of which

one in 73778 (Earth) – for paradise became tender
Earth called – in the valley of destruction and
Sirius army Sidim.

He separated from his relative Wraham on the 5th of 20th.
concubine, Hagar, at the chin cheek fountain the wild (g&a) Cfel,n waec,
promised. This is Orpheus, for Hagar, who and the
male name 37 was Orpheus' father, not mother, –
Onager. "sm" and "a" are identical, because the ge- Bared.
ſcribed tradition has, as in so many names and the Dia–
lecte in the words, here the guttural sound 3 instead of the similar
»”. Hagar was not called the stranger, the alien, but
like Judah's son Haer, Hager Ay; for of Abram fchwan:
ger, goes away from him, and fastens herself to a well,

where angels promised her a son who would be a beautiful

5; 30.

Iſmael–Or≠
pheus and
Peor.

wild donkey. The well lies between Kadesh and Ba–
red, and is called aa ma. Now since in the book of Judges a
Duel from the donkey jawbone arises on a hill, the
from the height of the chin bath is called, fo ift ns. A832, an
to whom the haggard wild eel is promised, an Asa
“>, fons maxillae. This is also what Greek legend says
of Silenus. He digs a well in Pyrichus after
he in Ovov yvadog (asini maxilla) ift, a place on the
Promontory Malen (lat. mala the bath), which at Lycophron
yaupakai ovov is called.

Where the fountain of life and fertilization of the
Gjelquel was, the procreative animal itself had found him–
or he springs out of this like from Samson's grave.
The cult furthermore did everything that was in the idea of God
He celebrated the sacra of Mylitta for the god of procreation
(at) Venus sicca in Lebanon, in Cyprus in Bas
bylon ufw Everywhere he ordered girls and women to
To honor God, to give at any price. But the old
Cult of Judah shows us already children, and that a
The young man had been to the other girl, and was therefore not only
custom in Greece. The Hager's fountain is celebrated by

Say between Kadefh and Bared. WWrn is the name of the city
of the priests, hence the whore (5 B. Mof. 33, 17.
Hofen 4, 14). In the male meaning we find
the plural Oriapn (2 Kings 23:7) and the derivation
of the Nadir Bp (holy) clearly shows that
that course of action was based on religious cult.
Miederum 772, the name of the second well, recalls the
Chaldean Bra of “2 men and 7 weak,
(hence 5757792 languidum, attenuatum, infirmatum, f. Burs
Village Lexic.- hebraico-chaldaicum ©. 890.) and perhaps
Il bordello is derived from it. – According to this study
would now be convinced that the wild donkey
n99, which was promised to Hagar, no one else
as the god A199, Arra fey, who in Greece is called "Dh
Drpheus, mack; in the Hebrew saga Hagar's courage:

ter, in the Greek Onager fine father. Hager was a
Egyptian, and Drpheus nad) of Greek legend also
from Egypt, or he had made a donation there – and
because at the Kinnbadenbrunnen Hagar the cult of the Kin:
den and Tribades, so Orpheus followed, the fee was,
who invented the sinabe tampering, and from the women
been torn to pieces. His head was floating with the eggs
the fluffe, which from his father Abraham: Heber "Essgog

was called. | |

We now proceed to the explanation of two mysterious 9 31.
Names in V. 5. of the 14th chapter of the Genefis, namely gun um
of the Sufim and Raphaim, who were from Kedarlagomer to Kepaim
They should have been beaten. The tert understands under our
them Niefen, and the afterfag the Emim in the field Kir:
jathaim, confirms the nullity of this assumption even more,
for there the fear-inspiring ones are called by a8 Angft,
Dmn terrible. Soden in the meaning: giants are coming
in several places (1 Paral. 20, 8–5. Mof. 2, 11.),
but all giants in mythology are only ——— the
last person in the deity of fire: Shiva. In
the elementary doctrine makes air with fire, as the decomposition–
ftörung the opposite of water with earth as the preservation:
the. Two dyads = 2 find in time correlate the
2 divisions of the season according to the equinoxes. All seasons:
fen found consequently air: and fire-giants; and so arose
in mythologies the fable of fights of the Niefen against
the gods. In the Orient, there were revolts of fallen
Angel against the deity, hence Pluto, whose personifi–
cations they were in Egypt Serap, Hebrew 17% (the Ver:

brenner. But an angel was also called that. The Niefen find
also Reuter, because the year and the time were a witness:
of Noss in Paradise. The hostile gods therefore find
also as the five days of the festival at the end of the year in Noffe,
and the riders in the Hebrew myth as a people with whom
the Sahrgott has to fight - because in the tradition of dev
Genefis is fluctuated against Sodad (Neuter) and Dınzı
(Riefen) - find the Greek centaurs, in several

Persons also the enemy Ahriman, who created the first-
kills a bull, and the place where the Hebrew
Giants and riders are, is also called place of the horned
Herd Gods: Dry mans. The Centaurs (from v0
kill and zavoog the bull, also: bull slayer) besmirch themselves
of medicine, Chiron taught it to Achilles, and the
Hebrew language has for healing sneezes and diseases
jogar One word: 227, because the neuter - d)d and Inzoxev-

Tavoog - a giant and doctor.
$. 32. Shinar, the land of King Amrophel, who with
—— Arioch and Kedarlagomer (Kedarlaomer) against Bera,
mens si, ven king of Sodom, Birfa, the king of Gomorrah,
near Sinab, the king of Adama and the king of Bela
went to war to destroy the Nafaim (giants), Sufim and
To combat Emim - Sinar alfo ift close to Schulzens
Overflow: Cabin area, and this is exactly related to
the legend of Arfine (an inverted engraved En:
dung): together, which had been destroyed by Kasen
fol, which had fiery fires between the tails
have. The Kabe was the predatory animal in the cult
de3 Sirius waved, like the fox5 with the burning
Tail in the Hebrew legend of Simphon, and fo ent:
This legend also held the myth of the Lion Year of

Simfon.

But this is exactly the meaning of the tradition of the For:
ſts that fought in the black and destroyed paradise land-
called Birſa from Gomorrah, a second from Bela (the
Pine lands of the Beor: Bela, which Negents in the Southemi-
fohäar, like Erunien and Eruni monkeys the ruling
Giants of the underworld in Indian myth, only that there:
the same names of a person remained, namely the giant
Biryen), Bera (Bela:Beor, Biryen) from Sodom, etc
fighting against Arioch (the lion 8) in Shinar against
Kedarlaomer (the Black in the Ephelouf town); and Si-

$. 33. But here again is that fabulous land of the Year of the Lion.
The mother is, (as Kanne too detailed to give a

mensManıre. Place-to find, ©. 739 f. Works proves,) the Egyptian

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Momph (ie water of God) ∗) the Mamel ie x on
Berofus the Chaldean. The water of God was called
Sign of Leo (8), because the Sirius and Leo year
in two months as a time world in a flood
unforgiving, which came from a great Negen. Vishnu,
who fills the melt, ends by being the twelfth
Monthly god is the Indian year. He is preceded by eleven-
ter Aditya Mitra. In Persian, this is called Mithras
(Sun, Rain) and is the lion itself - fine sacra find
Leontica. Mamre (ar Don) or the Lion Mompht ift es
where Abram lives after being banished by Kot, the god of
Berborgenfeyns, separated. Wischnu makes the 93%
Treaty with the giant Beli, with a bowl of weapons, -
and Abraham at the holy well - for this, Sarah.
Bowl and cup are symbol and a hieroglyph -
with Abimelech, the king of the month3 or Junius.
Dieler has stolen his fine wife Sara (Mistress), as
Pluto to Zeus the Here Teonowe, domina, mistress) the -
to Paufanias in Arcadia Demeter (Geres) and Perfephone
(Proferpina) ift. He takes her again, and as from 8.35.
Returning from the underworld, the Greek goddess in Eleufis, the state-
laughing became, so the Hebrew also laughs, and gives birth to the Et
Son of Lakhen in Isaac, the beginner of the new values:
year, when he was just 100 years old, ie in the Epacts TE) 1"
as the time of 100, or in the Greek month “Exraroußaiw»,
in which the Epaften and Gmbolismenfeft was. In the
Idea of time if the following is the death of the previous,
e3 is therefore synonymous when the Hebrew myth says:
Abraham begets Isaac in the hundredth year, and in:
This Brama blooms every 100 years, ie in the periods of
Solstice, which in Jug also with this number the whole
[hliegen. That is why God appears to Abraham in that legend
in its 99th year, and what does it mean now: Sch bin Schad:

∗) The Hebrew Maim is the Egyptian Mom, together with
90 Phtha): God, and Memphis the city, in the Bible also
Called Moph, it also means: Water of God. PR

—
dai? After the words: My destroyer (Genesis XVII,
1.). But Abraham had to call God that way. For when, according to

According to the legend of Mustapha, Abraham was taken from the
cave, a star appears to him, ie the new
Canis, as the year god, emerges from obscurity,
and he asks: Is this my Lord? Yes, his own—
mahlin as Canicula, which comes from the tear-inducing (Rude—
rani) the laughing one, is called Sarai (my mistress), and
Afterwards, God commands him to call her simply Sarah.

But all this is already Indian legend. (p. lc ©. 76.)
Brama imagines that he is so much like Shiva that
Fire; he also wants Vishnu's rank, but must Shivan
as his master, then commits a false
Action, Shiva steps out of the midst of the bursting fire—
column, Vishnu worships him, and Brahman asks for forgiveness—
hung, but he is deprived of his divine honor. In India
Shivaism and Vishnuism have given the myth this
given shape, and in Judah the Bramaism of the surrounding—
formed the opposite. Here Abraham calls God:
still means fire: my destroyer, who made him the god—
unleashed, Abraham falls to his knees before him,
like Wifchnu. The rest has lost its hostile appearance:
loren, God establishes the covenant with him, and he is now dev
Abram:Brama, to whom the Indian deity entrusted the creation of
Melt ufw. He will then Brama Veda, the
religious teacher, and in Beerfeba (>2% As, followed here
not to the feverish Ganga, alfo to India as
the scene of his work to think fine?) he preaches the
Name of the Lord.

8.36. ° The Moabites derive the genefis from Kot, but sons
Etymology Lot's name was, as always, worshipper of the idol Lot; for the
The Moabites had one God, whose name was only a synonym

Moab. from Kot vib (hidden feyn) ift, namely Camos o7n32 (4 ®.

Mof. 21, 29.) from 0n> And Moab was not
ancient seed of the nation itself, but it came from the mocking
Hebrews. Namely because Lot and his own daughters had two
sons, one of them must give the newborn

*

even to Moab, ∗ to Syrianism, which also did not—
Otherwise, instead of ax, one would say of the father, and consequently ask:
I got it from my father, the other one calls it hers—
gen 9% with me: I, my father's daughter, am hereby
my own mother, or: He is my mother's son.

The first was synonymous with Lot, Lotan, Jaelam or Las

mos, the second not Ami (as my mother), but Amon
28. There the Hebrew completely erased the name, and here
He changed him, for nowhere are the Ammonites called
descended from Lot's son =>. The wicked mockery
was also the subject of the contested pronunciation of X and >, The
The idol of Moab has caused his own word combinations
was called Amon, and was the diviner in the ephods,
Egypt's Supiter Amon, but the Moabite spoke to him
from yin2, and the Hehraer etymologized it "> flatt
"to: my mother.

After this little digression, let us return to
Abram- back. AS folder has the erfie Perfon of God:
is not Jacob's twelve month hair dryers (f. below)
but if Abram the great-grandfather Brama:Nahor tft,
and as with Iphau:Seir's twelve children (f. below)
Find five of them the epact gods, and are surrounded by feverish
separated (J. Genefis XXH, 20–24.) “Daun means fine Gemab:
lin not Sara, Mistress, but Milfa, Queen. As
Abram has only his only son Isaac, as the
Genef. (Chapter 22, 2.) mentions, but Isaac only unites in himself
the meanings of all the others, since he has the Perfon fine Waters
accepted, just as Sofeph erfter and Ieg-
son of Jacob (see below). This union-
The connection of the individual to the whole always takes place in the
Solstice, when Sirius enters the Canicular Leo year
might.

The tomb of the Hebrew gods is at Ephron (758)
or Alchenftadt in Hebron the place of fire (from the ver.
“on) because from the Alche then DR Zeitgott begs again
like the Phoenix bird, and then as metal it is

Gold, for "2> dust, "it ash (like zovıs and cinis)
The Brahmins. | 18

877
etymology
of the name

Ephron.

$38,
Esau and Ja-

whether, (Beli

274

– – nn –

will be "ran gold and gold land, therefore Ephraim will also

born there.

Safob and Ifau the friendly and hostile nose
tur, also in the womb, like Ormuzd and Ahriman,

and Wifhnu) Brothers like DOfiris and Typhon made the nation themselves:

g. 30.

What the ab–

occur the
Firstborn
by Esau

mean?

enemies of their cult. Ifau was the general sneezing

fennature and already in his name the Indian Beli-Bi–
Ryen from Beltfatma. This is the living emanation of the Nie:
fennafturen in the family of Diti, and decayed in fich
the whole. But the end always becomes the beginning, and
In death lies life. With it, therefore, that Mechfel
of friendly and hostile nature, which
must be fine, and as a perfonification of this the tren–
maintaining the tension in the image, uniting with it and from:
As a living emanation of hostile nature, he lives
in the next lower world, and comes annually from here:
Off into the overworld. Tradition still says this;

but the myth always gives as a once-happened fact,
what the idea of every change of time had asked. Also
A friendly treaty with Vishnu was concluded at each
new creation of time. He had given this God, this nature,
reunification was to cede the piece of land annually,
whereupon he must build a house to protect the new ruler
about the time world to begin to dry again. This happens
in a contract over a bowl of water; the generous
Giant cedes the earth to him, even though he sees that it is too-
will be detrimental, because he will lose the Lord:
power over his temporal world, of which the gods are so jealous,
pursue the God of the new age while still in the womb.
I choose Vishnu after the little dwarf
self-made to sneeze, and takes the nature of the Sahrgott3 in
other demispheres. Beli, on the other hand, is time-based
comforts him that he will regain his dominion.

Therefore, in the Hebrew myth, the red earth
Bas a judgment that Safob: Adam gives to Edom; for
on the rack hung the night of the birth, the ivy the
with losing that he takes the saddle from Jacob. But

Now he is in possession of the regenerating element, without which:
ches the new creation does not begin Fann. Edom will
also identified with Biryen-Beli, who gave the earth to Wifchnu
resigns.
| Undoubtedly, Edom is the Hebrew F (Serapis) of the 40th.
Combustion engine. AS fire screams he destroys in the Epaftenfampfe
with Jacob the Sahr and five fine sons (f. below), Yrincip, the
swept the days of the attack. But the men who had been summoned have
Snake feet, which grew from the teeth of the dragon: grey-yellow:
fen, Kronos with 5 Titans fighting against Zeus ∗ The 'Ge: Pet Be
Figure of the fire-breathing snake Adifefchen with 5 heads; SE
and in the Hebrew myth the monster Leviathan is
a snake (7m) of the adder (a). Should alfo not
Edom also took their form in the Ephraim? -
In that very predicate he was the burning serpent ny%,
which God sent as punishment. The bronze
num, which the one who was bitten by that person, when he attacked her,
life,» – she was the benevolent serpent Agathoda.
mon in the Terbel of Phtha, and both together find the
creating and destroying Adifefchen. Now when Edom is the
Counter to Jacob ifl, as Typhon to Defiris, fo lie
fhon this assume that he also as Saraph in Schlan:
the likeness of Jacob's adversaries, and those who benevolent
Nehuffathan. gemefen fey; and subsequently we will
find that Jacob – the creative serpent in Paradise
Edom was called Saraph, the hostile serpent of
Garden of Eden, and dragon between the two bears; as
Seir: (35) Ivy was the bear himself; for this is
in the language wr-congregatio ignis, Berfammmlung ∗), fire,

and according to Aben Eira, Sr (Job IV, 9.) is the bear as a star:
image; as a name. For Edom it becomes w>2. Therefore
the hunter, like the Greek bear Callifro, Abraham's opponent—
ſacher Nimrod according to the Fälmudifchen legend (ſ. Midr. Nabbah

∗) For Edom was the gathering fire in the Novdpol and
Paradise where everything ends and first began.
18 ∗

to 1.8. Mof. Dar. 17.∗) and the evil Orion, who in
Hlejabe seduced the first woman; for the bear HR the Bå—
He makes the hunting dog his companion, or
take on delicate shapes and forms. Now Plutarch says,
that the bear constellation also belongs to Typhon, and the Ety:
mology supports this legend, because Typh (209) means bear.
Edom is also by new resemblance to the enyptic Serapis,
and the Hebrew vents him with Typhon through his nose
men Edom, and by the legend, he fey the red; for aud)

∗) The whole passage is: Zarah was a servant of God. Once:
He matured and hired Abraham as a seller. Whenever a buyer,
he asked him about his age. He told him, I am 60 years old
old, fo fpradh er: Woe to the man of 60 years who is the work of a
One day he wanted to worship her, so the buyer went away ashamed.
woman with a scoop of bread and said: Here! Serve this before them! he
but took a stick, smashed all the bows, and gave the god death in
the hand of the greatest among them. When his father returned, he asked,
who did this? To which Abraham replied: "Why should I deny it?
Mrs. Fam with a scoop of rolls, ordering me to sweep them for him;
I had hardly done this when each of them wanted to quit earlier, and it
The big one smashed it with the stick he had in his hand. But
Tarah asked: "What are you telling me? Do you have any knowledge?" "Hổ≠
Do not your ears hear what no mouth speaks?' asked Abraham.
Zarah took him and gave him to Nimrod and said, "That he
worship the fire. Abraham wanted: Rather the water which the
Fire goes out. — “Now the water!” — “Rather the wool, which
Water carries!” — “Now the cloud!” — ‘Rather the wind that carries the wolves
scattered!” — “Now the wind!!! — “Fever the little man who blows the wind
endure!” — “You are just talking nonsense!” — reproved the other, — “I pray
light the fire and throw yourself into it; may the god therefore form,
whom you worship, and they help from it.” Abraham was now in
threw the Kalko'en and rode out of it. - |

Muhamed Muftapha narrates: Nimrod persecuted ben Abraham because '

He had dreamed that a star would rise, which would make the sun and moon
darkened, which the fortune-tellers declared: A boy would be born
the one through which he must perish. Nimrod then killed all his children:
ten run, but Abraham had been hidden by his mother in a cave
the one where it grew every day for a month. (Compare with Ueberſ.
of the general world history. Part II. ©. 286. $. 326. Note). But this is the usual
Legendary legend of the dethronement of the gods. One reign of time follows another, a
God to the other, and the dethroned one was the persecutor of the Fifth Ruler.

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Typhon was painted red, all fiery red animals
(zvgsor) were fine sacrifices, and through him the color
hated. | THE

Esau was also the bear in the North Pole, and with him
hence Paradise, as with Adam, consequently Ja—
kob as this, only fine changing nature, also passes away.
He was Edom: Adam, and Havah's husband.
Because where does the name of the fraudster come from? "Let's compare
him with the god of time, who in the Orphic cosmogony of the
Apes in snake form, as hero Hercules the
Apples from Paradise, and in the cult MnAov is called,
as the god Kronos, herald of the first paradisiacal age—
ters ift, with the serpent that ate the apples in the Heſperi—
Dengarten guarded; if the lily-deceiving Safob of the ran—
Fetive Koovog Gyrvkouneng and the seductive snake
in the Baradiefe. That even as Sahrfreis the snake with
the very word that is Jacob’s name, the temptress and
Fraudster> was called, the derived

$41,
etymology
The name

Jacob.

Words in Arabic: 872773 morbus, serpens, 72p> period

and circle that the bird flies.

As the created Hercules: Kronos had the snake,
to enjoy the embrace of the Meibes, — because not
To seduce with mere air, the old tradition attributes to Satan
through the enjoyment of the apple3 they come to love
irritate was a fine sleight of hand, and the Nabbins ran Cain, Eve's

Erfigegeborene also from the snake fih her approaching
Samael will be conceived (f. Nabbi Naphtali–Emek Hamelech
hit. Sehaar Olam hattohu c. 43, fol. 23, col. 3.) – Havah
given the apples, like Pluto to Proferpine, which, when
hadn't been a tinkerer, he wouldn't have had to be a fine wife.
Zeus, transforming into a snake to kill Nheia:
poor, says the Phylophic Cosmogony, the Herafleo:
heavy band (from "Hoarksıwrızov"). Where do these come from:
name? Because Hercules was the snake that fell from the tree
of life had brought the tempting apples. And the
Rabbis use the Pleiades found in Job
The descriptive word mis 7272 for knot, ribbon. So wa:

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the points where solar and lunar eclipses occur
occurred, kite knot and the ellipse a copulation.

The significance of the Hebrew God is still clearly
in the myth of Isaac. He digs three wells
Esek, 7:0% Sitnah, my Rehoboth; all are quarreling,
and twice the etymology flashes up when the story:
Therefore he called his name Esek, Rehoboth,
Sitna; for pöy means to drive, and an raliab was a
Form of 29 quarrels, 27% of the dispute, like na, A, mr,
"ram Ser ufw Uber was in the old cult of the fountain
of quarrel, the historian knew at the time of
Sehovah no longer serves.

The Sahr God and first God–Men had two, three and
four wives; each wanted to father the heir, and
It depends on which one he gives the fertilizing apple of love
Not out of thin air, but out of competition, gently now the
Woman for pleasure and apple, – the Greek legend calls
three goddesses with the apple of discord, the Hebrew–
their myth three fertilizing fountains of strife. Also
The apple was a herb of love, and Leah, who was born to Rachel
of the Duda (love herb) of her son, competes with –
her around the night in Jacob's arms. The c3 found, had
his father's bed, all unauthorized air had been
him his origin, and the Greek custom the adulterer
to be punished with the turnip (23%), still from the ancient Orient,

'Talifehen faith. Rebekah, the name of Zabob's wife

Pan, derived from bon pa, a form of 239, 22, 727°)

means a quarreling goddess. Gie was Isaac's only

$42.
etymology
of the name

Rebekah.

Wife, like Havah of Adam, and she was the daughter-≠
ter of the rib or the phalanx, – “The one from which the
hifche Inkog, the rivalry. But we also find Isaac at
zengen fountain of Efelbaden and of seeing, and
just as Nebefa comes to him (1.3. Mof. 24, 62.). This

∗) and 3m still has the basic meaning of testify, befruds
ten, to multiply, another form is »29 Four, which is the number of
Zanfes and Loofens was.

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explain that legend even more, because the Gielbaden is in the word
the fertilizing fig 2 phag, but the seigneur tree, with
After eating, Adam and Eve found the leaves
Schaam deden, was the tree of strife (Zoiveog), and
The Greek legend calls the possession of 34, 2, a the
Bird of strife, because Harzıs is the very word for tree,
Bird and root of strife. – Now Genefis begins at that
Place (24, 62.), the tree of the donkey's cheek lay in the land
de3 At noon, and in the language was hub and evening
One word, in myth evening and midday One idea.
But the legend gave the historian the clue,
which was written without vowels and taken by him for
a9 Evening ' and so he told (24, 69.) Sfaaf ſey on the
Field gone to pray, as over Shaldeans swept over: g&
'gen Abend. The meaning of m suach praying may
here are the fair ones, which the narrator himself wanted,
but the Mort was not that of the old legend, and perhaps
not a finely written document, which he did not understand, if
the same word with a different guttural, namely 2∗ suag
and now Isaac went out to call. For Sim:
fong Kinnbadenbrunn was called Sp TI- Gin hakora Brun:
nen of the Nufens, and the Nabe zogaS was over Bogel de$
Calling. Calling was here, and belongs to Iimael, The
wild Efel, who was promised to Hagar at the well
to: but Here will hear, and Jacob's son, the
the devil nr kills (Geneſ. 34, 26.), YrmS the hearer.
Since 27% of this was misunderstood, it had to be a fine sense
have, if the document is close to the usual language:

need said: Isaac went out to call before the hub
an» »22%,. and the "222 was in the same word as an infinit,
verbi 71222 changed, so that it was called adveniente vespera, at
approaching evening. ;

But even if tradition told the narrator that
all three wells of Haderd were, so he was allowed to
Don’t ask like the others: “That’s why he was called
Sitna;” for this was the well of the old enemy:
burning snake ya and fine name fam from au Sa—

tan dem Miderfacher, according to the dialects also Schlange Ber:
lamenter, accuser; then the language shows that the god'
at the well of Zanfes piyr a snake had been thrown,
and even Pu> Streiter, ——— was called, because that
Word pr has the meanings that of slander:
ben .cheating snake uw were derived. Co
The snake fountain also had to give the deceitful Jacob
have heard, whose wife or ∗) Rachel is, which only Dia:

lect of >97 slander. But also >37 the foot and

>77 crawl, Chaldean pronunciation for ds, hence 5. B. Mir.
32, 24. sy Yant is used for snake, find Dia:
Read from that word. But how do you find the footing and the context—
conditions of a word? Because the snake god
Satan was a slanderer and deceiver, and all deceiving:
the fine brother pulled out the back of his foot while singing

had (f. further below); because that's exactly where Safob comes from =>)

6, 453.
:P2aban in

Padan≠Aram.

of Sp> cheat, take by the heels, because Sp» also
Series ——

In Indian, Pad means a period, hence a time—
world, therefore the giant Beli lives in Pad-alan, and this
The river Padus was also named Goldstrom (from Pas

ıD Gold paoıg the gold flow, hence also run the gold stream
in the small county of Varadiefe) in Shberien, where the solstice
was, and paradise as a land of gold. So lives the
male moon god Laban (725) in Padan-Aram, the
Name for Syria was because the countries called paradise

—

∗) It is strange that the etymological knowledge of Mr. Kanne
him not to the same meaning of the names of all three archmothers —
for not only is she the goddess of quarrels, but also = Si) wel≠
This sometimes means to quarrel, to argue, and the name Sfrael (Ben.

32, 29.) contains the same meaning: a man who pleads with God.
If you also slander us as a dialect of someone,

one involuntarily thinks of the dispute between the three goddesses over the apple in the

Greek myth; then Sara (Derrin) becomes the Greek goddess.
an enung for Sunoz; Rebekah (Warrior) to Pallas (mallelv the

lance swing, ride), and Rachel, famous for her beauty
to — Venus Aphrodite. AR,

—

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called, like the land of Eden in Isaiah, with which the
Hebrews acted. Thus, according to etymology, e3 was also
as Syria Assyria (And the Praised) - The Happy, Se—
Aram (as) is the god of gold sand or bird
Tsar Father, what word in Perſiſiſ name for paradise
ift, because Arim if became Aram, like Hupim (men
Gene. 46, 21.) would be Hupam (my number 26, 39.)
Arim 466 was paradise as Ur: Earth Tan half. Ard,
pers. Aria, Greek dla in Colchis. The Lokian Joe
With the Chimaera the perfect Arim remained unchanged.
Bethel (8 m²) received a fine name from Jacob, but $. 44.
Abraham had already come to this place. Under Bethel Fe"
(House of God) the solstices are to be understood, because — wethel
were the gates of the sun and the one built by the Sahr god—
ten house. The house was also called a stone, like
Jacob's Bethel (cf. Genesis 28:18 with ibid. 35:7)
Bethel was the name given to the stone as the dwelling place of the deity, and

was the name of the god Bethuel, whose son was Nahor, for
Bethel is the one who came from Sanchuniathon and Damascus
The holy god Baurviog, a living stone, surrounded by
many Baithylia, such as Hobal with 360 idols. Safob
must, like Wifchnu, begin the new era with house building,
and the house in which the deity dwells in three persons
ift the Lingamflein. The meaning of m12 ald house
ift Therefore only the derived from generation and stone, as
also in Greek build and beget One word ift:
Texzov the carpenter, zeyvn the Kurfl, showed the wall,
tevysa craft tool, derived from rexzsır witnesses, rızreaıv
give birth and give birth to the child. Just as in Hebrew 532
build, 72 son, as. stone, na house, na daughter, na but
also city, and the Arabic Ibn for son is only
the Hebrew Yes, as to YOU from 24 blood, o8 the ointment:
captured by rd falben. Now find stone and bone in:
mer a Kurt, because according to the Chinese tradition the bones
of the first living universe became stones of the earth—
the, as conversely in the Greek myth Deucalion and
Pyrrha made people out of stones. Even from

$45.
Rabel and,
Lea, (Diti
and Aditi)

$46.
Meaning
the one from J as
fob and La≠

Then establish
ten Steins
heap,

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folded stone and house known the language A Mort
for fallows and dwelling 770 fallows, 20 the hut,
in the form 4 also 28 live. In the form na house

to the city (f. over the Babylonian tower origin of the

Name: Babel), there is also the indifhe name Buta,
Buddha, in his embodiment Vishnu, builds the temple.
In this form the word also meant to testify, hence
city and daughter, and in both it also meant) the
witness stone Baırvkog, Bethel.

Jacob receives the moon goddess in two meanings,
Diti and Aditi as Rachel and Kea by the male
Moon god Laban (the female derivative =535)
to the wife, as in the Indian legend Kasyapa the
Diti and Aditi of Daksha, son of Brama as
Lunar animal, and also one of the ten brames and menus.
So ift Caban the son of Abraham: Nahor, brother of
Rebekah, whose son Jacob marries his two daughters, as
Kalyapa, husband of Diti and Aditi, son of Maretschi,
the brother of Daksha. Ten months of the lunar year
fol Jacob received in Laban's daughters, and ten times asked
the myth (f. Genef. 31, 41.) changes his mind;
for for wages and for navels he grazes Kaban's sheep,
(as Ayollon gave Admetus the remaining two months, so that
fine year will be the solar year), and significantly tells
Legend has it that he leaves Laban when Nahel sees the gate
ſeph, in him alfo the two remaining months: Manaſſe
and gave birth to Ephraim.

But before he could leave with his sons and wives—
father separates, they let stones together in a heap,
which one Sahadutha (anıTmö), the other Galed
(7253) mentions (f. Genef. 31, 48.) But Jacob has previously
single stone erected for the monument. Like Vishnu and Shiva
at the bowl of wine, Abraham and Abimelech at fever
Wells made a civil contribution, fo find Saha—
duthah and Gilad the heaps of the testimony between Ja—
kob and Kaban, with whom they swear. But at the same time they wanted
The stones count the position of the lunar year. Because the number

#

of the moon as in the Bramen and Menu's 941.
The latter is Joſehh with the 2 month-old sons, for he is Hin—
adder, which is already in his name: the increaser;
and him whom the blessing (Genesis 49:24) calls the stone,
meant that of Jacob except the — heap especially he:
directed.

The contract and the alliance between the gods belonged
not the original legend, but the sacred rite at
to swear to the stone, the cup and the fiery fountain
and to make alliances, which then in the festival drama the God–
ter themselves; for India already led that story of
Giant Beli dramatically. Indeed, Lebanon had
a hill that was called like Jacob's heap of stones, – Gilad,
7253, but Laban the Syrian calls him, and Lebanon 12: was
Yes, the Moon Mountain named by him. The custom among the
– to swear oaths and make treaties on sacred cairns,
gave meanings to words in language. And
This explains why testis witness and testicle in the la–
little, rexuoo the proof, the sign of rexeiv zeu–
'gen give birth, testify and bear witness in German. For
The holy stone by which one swore was the witness
Lingam stone, hence in Greek Yoıov Hode and stone,
the German Hode of 739, testify > witness, which, however, in
the basic meaning of time, procreation and fire (nP, 72.0,
739 Wr), and in that conclave 7753 both
Stone pile of testimony as of time. Thus Abraham makes
at fieben Brunnen the amount, and ad dr oath
comes from the sacred number seven, by which one swore an oath.
The clear oath is that 37 witness and time. The stone
The Eided was therefore used for the –ficherden Grenzfein,
and the Deus terminus is only a derived meaning of God:
is called a lingam stone, which is still used in these:
gladly worshipped destiny. For even the Mofaian vessels
forbid falling down before grinding stones; in the language it is called
Hence >3 the pile of stones, »ras the border (1. B. Kings.
9, 11.) ∗53 the idol (Ezek. 22, 3.). Finally, because the
Stone was folded 53 an ointment vessel, for Safob

– – – ——

anointed the stone that had been placed at his head at night,

and called the place Bethel, the house of God. Bethel had

but formerly called Kus (7050), because among the perennials:

Additionally, the walnut tree with fine fruit is still mentioned in the legend and

5.47. in faith the procreative tree of life was, therefore Lus
a the place where Safob erected the Lingam stone (Gen. 35, 6.),
mens Qug, AND among the rods which he puts in the well, at which
Gethel.) mated for several centuries (Gen. 30, 37.) were Ha:

ſelzweige. The meaning of alfo is given by the legend of the valley:
mudiften: in the human body there is a bone from which

The whole body will rise again, and bee Hafelftaude 77>.

d. 48. The dirt where Jacob wrestled is called Penuel baısa or Peniel
He was—a challenge to God, as the historian describes it
men Pnuelſt. But 22 and 352 come from 739, turn back≠
W Sucoth. see, turn around. Jacob is in —— in the sun:
turn, and the place of worship is the turn of the god ∗).

– reconciled with Esau comes to the place of houses

20, and builds here a house, as he did in another My:

nn in stone: Bethel (the house of God) was built, where

Abraham also came from Egypt. This happened because Ja–

dead over the dividing river, and after Abraham

by Lot, the boat of the Hidden Fairy. So comes
Hercules with the children of the year from Lazio, swims

through the open strait to the island of Iuxavıa (of
house of 795); Vishnu receives from the giant

Belt a stud of earth, that he might build a house upon it;

and: like these, all the Sahr gods must build a house.

– Also in the second solstice there was a house and a

Therefore, in both legends, Sakob is in Succoth and
Bethel, and the genealogy explicitly mentions a God

the winter: sun: end. Penuel, the turning point of the God:

tes ift father of Gedor (73) and Hareph (aan) of Beth:

∗ The dawn that forces the demon to depart,
is nothing other than the emergence of the year god from the dam–
merung (Arun, the Hidden), whereby the carapace of the epact god–
ter is certainly nearing its end.

Gader (A732). Both Büter have one and Denfelben
son (473) and find only the separated name Pnuel Hareph,

God's turning point of winter. The former is son in
of the white or Sirius as Kvwv aoyng, the second
Brother of the dog and son =52 of the dog, because the son:
The canicular year is the turning point. If one unites Abra—
ham and Jacob Eber (the one crossing over) with Gader,
Hercules is already in Iberia according to the Hebrew in the
Town of Gadeira (Tedeıga), where fine columns stand. But
Greek improves Hebrew genealogy; for yes—
kob, Crossing the ford to Red Edom, Hercules
in the red land (Eovdore). But here he gets the
Herd of cattle that were slaughtered at the solstice,
and Augiad fill the stable. Penuel Gader (Tadeipa) is
therefore not "73 Geder, but A? Geder (herd), and
one guttural sound here emerged from the other, as in 19 73
goat, >, 3 the stranger ufw Therefore Tadeıya was called
also Gades (Cadir) of 73 baths. |

Now the name Sfrael, which Jacob in Penuel
receives. God calls him ya because he is with God and
Men kicked, but after fine oriental slides
lect — "not to fight, to argue, but to lead, to feel right—
ven (2 Chron. 32:30), and the root word is 58, Fůh—
rer ſein. Jacob if alfo the leader, Apollon Hynzng, the fy:
Egyptian goddess depicted as a sheep, after Zalmud MmYSn
the conductor, and another, although not biblical, name
it mon. Now when the season is a flock, to which Jacob
ſabſ serves Laban for wages, he can do nothing as a leader
be different than dux gregis in the form of a ram or
of a goat. We may therefore say that Penuel: “the turning
God's understanding as RD, the mende of the ram,"
fhon according to the legend of the ram in the temple of Jupiter Am—
mons, which after the change of the two seasons,
right or left side; and since he was in Penuel
by God »2880 is called, both names from each other
explain; but without assuming that the historian >
Aries in ds God changed, because > the strong

8.49,

etymology

of the name

Siraecl,

286°

fonnte ja, da > from the very root word, the
‘another form of the word for the flaked ram.
But in addition, this declaration commands a second name of the
Syrian goddess who, like Jacob's wife, was a sheep
was, and had already had more than 55p in common with him.
Namely fie is also called Adargadis, ie 973 779 the Negiere:
rin, leader of the goats, alfo like Sirael: leader of the ram.
Both names correspond to their biblical Aftaroth
niamd> (goddess of the herd).

But how can one explain that the historian
whom God calls Jacob Iſrael, because he is with God
and little men fought ∗), although the reason is not in the
name; furthermore, that the one with whom he fought was a we or
Menih, and after those words at the same time a God, with
Hoſea was an angel, and finally, when Esau
embraced, said: I think I see the appeal of God!
An etymology did not, as usual, motivate the story:
Writer fo. to explain, but on the contrary a myth,
against the etymology, and merely from the sense and the
story to derive Sirael's name; and this myth said:
the one with whom Jacob fought was a God-man
was, namely Ejau himself, who in his presented giant-
embodiment had wrestled with him, as he himself is, the
he pulls out the serpent's back. So it was a wr or man,
because Edom is in the whole myth Adam, the first man
"from red earth, ald Brama:Shiven and Para-Brama
(first man). But from the very same primordial point he was also a
God, because the three persons are men and gods.

The myth that Edom
was the one with whom Jacob wrestled before the Ueberforth; for
In Penuel he speaks with God, and in Esau's embrace
It seems to him as if he were facing God. Hofea finally

H Similar fights with higher beings can already be found in the Indian
Epic Ramayana 1, 22, 21. “Before the scents are colored” before
When dusk sets in, the Rakshasas are quite powerful.” But also in the
Genesis (32:27) says: “Let me go, for the morning has come.”

23%

knew that it was an angel. But this legend was
Misunderstanding of a predicate that Edom as a fire cry Beli

and Shiva, the name of the Egyptian Pluto
‘Serap si; the incinerator had been his epithet, and

this was derived from the following usage as Seraph

and angels understood, as in the Perfect Ized, a genius,
was originally called God, and Dewta in the second
Meaning a bad poison. In the Chaldean dialect
Theraph still means God and the Hebrew
through the Jehovah worship idol. In this sense

the tradition that made Edom a god, still fine epithet

main; a second, according to which Jacob on the
Space leader angels appear with God, understood under Sera:
phim Sɔoq/, the 360 idols around the idol Habal, from
that usage angel, and the narrators fixed for it

the later common Gefandter, as one can see throughout
noticed that the pagan names of the old cult are incorrect

tig deleted. Later the name was Gefandter 7x7, because

—he was convinced of the importance of the Draın as idols in ſtei—
new dates; these were named after ancient Indian
Custom colored, hence ∗ Nam from TR>, which is related to

the Greek NR Delgefäf. Now Jacob, as

the Greeks the Kronos stone, a Bethel ∗) falbt, fo were

also the Baitylia Gefaltte, hence Meffiafle and Ges
Ber

"Dinah, the daughter of Jacob, went out from the daughters of the earth g. 50.

to see, but finds a son of the earth (Tor Nin>) Dina, Ci.
which weakens the fie, and where? At the fountain of Efelbaden: A
(cf. above 8. 29.) for their chosen one is a son of a donkey:
rar") he himself Sy the shoulder, and both together

∗) This appears to be a person in the Hebrew genealogies
Bethuel, also a god, like Beth-Dagon (in San:
chuniathon) Bethgader and X. m.

∗∗) In ancient hieroglyphics, the Efel was considered like the horse, the ram
and the goat as an image of the procreative deity. The idea swept him
'Paradise, at the fountain of procreation, and from beer to the solstice.
The etymology also supports this: the basic form Sy fertilizing earth

was called the shoulder of the donkey. A fountain of vision was
consequently, where fi) the girls, women and boys are exhibited
fell, as in Babylon in the tents (n7>D
n»2). Dina fled, therefore, in the myths of Jacob,
whose daughter is, together with Zuda, because from him
The legend repeats everything that belongs to the cult of the Syrian god
tin Mylitta (mother-in-law) in the ganicular year was her own
(j. below). |

He is the judge, because the pike will not be out –
hands, nor the giver from his feet –
Say Jacob's blessing–until Shiloh comes and the wine is drunk–
knowing God, to whom Shiloh gave the young donkey foal to a wine–
ſtock and the donkey's son to the vine, the man–
washing in the blood of the grape. Is Judah now the judge–
ter, so we find in the name Dina Richterin) that
Connection even clearer.

'. 51. tuben went and climbed the bed fine waters
Rubens (Gen. 35:22). This explains the dark myth when he
one goes to the field and his mother the loving wife 877
fine nose, and gives it to Rahel under the condition:
It means that she may sleep with Jacob. Here is Reuben

the bull (2) Paris, from whom the goddess of love gave the witness–
apple, although, as in the little sin, when he
Buta ift, fine mother. Reuben (73389) ift the son of
seeing, because the Sahr God is blind in the death of time; and
as they decrease and increase in their health, as they grow and
his eyes fail. Lea has. before the beginning of the new
Years still thin, weak eyes, but in her Erftgebors
Reuben is the son of the sight.

2 The wives of Ejau were 1) Adah, daughter of Elon, 2)
Esau's Wei- Ahalibama, daughter of Ana, Zohter Zibon, 3) Ba:
In only the deer, daughter of Iſmael. – Here the hot melts again–
Persian tradition with the Greek one; for Edom, the red
Be; Earth, as —— and Typhon, the fiery red Sri 0008)

dry earth, any beach, spare leg, yam Ele. rar the Sutter;
But from Efel, shoulder and bathing were considered to be the procreative members.

takes as wife a daughter of the egg tree (as Elon),
which according to Genef. 26, 34 Bafmath, but close 36, 2 Ada
In the place where his other wife is Aha-
libama grandson of the colorful Zibon, the Greek Aeolus,
Brother of the oak god Dorus, but also in Zibon
also fine son. Ada from on fire, IR burning, bit
So as the breeder of the egg tree, Ian the burning efche
(Ür). Bibon, the colorful bird, meaning fire and weapons,
or Shiva and Wifchnu in one body, half blue,
half white-faced, begets the >>, Diefer the Ahali-
bama, who was also a male prince in the land of Edom
is called, and which occurs in the Chaldean Berofus. The
Ahalibama takes Edom, if his name is Iphau, as his wife.
From Esau-sair he again begot Zibeon and Anah al3
Brothers. ° Zibon has his brother Anah as his son, and
This man again begets the Ahalibama. The Zalmudifts ask
therefore: Zibon had lived with his mother, and with her the
impure 739. But in 732 only Esau's Egyptian
Name without the optional article, through which the > in msr-D
has become a mere vocal. He is also Phanech: Phở-
nir of the VBerborgenfeyn in the north, as according to Hygin the
a bear was called Phoenir; and ivy as Phoenir: Zibeon (the
colorful bird) is also the bear in the North Pole. That is why it was called
also the big bear from UI» fammen, like that you
purpose: the Pleiades Wr. – That was exactly the word he used
Name for Eau or, because he was god of the great bear,
and conjugates the fine son wı>> (collector). This is how

Kenaz (Genesis 36:11), 7.27 son of Eliphaz, of >
fammeln, in_der – du. ſ. w. wo» is also dialect
of or fire. Hence from this meaning smoke,
YOR smoke, which in the Chaldean dialect PR means oven,
Hebrew PDð the fiery Efel and ORmR the son of ip.
Also among the sons of Esau is Seir: cz (Gen.
86, 21), the ashes of 757 (Lev. 1, 16). All here
The performance combines properties related to fire
Esau's Old Head, Burner, Serapis, Pluto, Fire Giant, Belt.

Finally, the following: Edom al3 Sirius (the burning:
The Brahmins. 19

ner, South Pole, Brahma-Shiven and Bear has the 5 Epak-
ten ∗) to sons. These 5 additional days are separated from 360,
but the fie besieging gods find names of the ordinary,
and Osiris himself, although dead, is among them. Edom has
Now in Genesis the two names Iphau and Seir, but

if out of 12 fine monthly figures 5 become epacts, the following
len, which begets Seir 7 and Esau 5. These find Eliphaz
(Gold of God), Neguel (shepherd of God), Saelam (the
Hidden Ones), Korah (the bald head ∗). Then the 7
the rest of the elders in the Great Bear (Septentriones). And:
Among them is Lothan (the Hidden Fairy), who is
Sister Shimna, like Eliphas the Firstborn,
the 5 to children the Theman and the-male
Thimna. Thimna Theman, al3 name for the Drafel month,
and the prophetic epaps were especially significant,
and the cult took him everywhere, 3. B. ift in Ara:
bien the city of Oamwe, in Lycia Tvunve, in Phrygia
Toumpiov, in Caria Tomwvog and Edam as Esau

ör von ©y burn ift alfo Sirius and South Pole, fire cries,

Beli and Schiwen; ald Seir ri» the bear, North Pole,
Brama, Earth, Edom, Adam, fo like Shem - (flaw. sima cold),
Schima (indigenous nickname for the fold Meru), Soma Moon,
Fold moon earth, from which the body, since the bull-man
from which it was created, - the counter-barrel to his brother
the hot ham; he is also Edom- (the fiery red)
Adam (cold earth) in one person, and his sons who are:
individual characteristics of the same, personified.

But as the genealogy, although Edom-Esau in-
mer also called Seir, this nevertheless to a separate per-
fon makes, if 5 of Esau's 12 month-old sons the Epak-
tengotter weren, just so were the other names
two discovered emanations about the nature of sin, which in the little
Grunien and Eruniaffchen find, with two names of Edom

∗) That is, in the hidden month of the year, in June: Sulius.
a, The rays find the hair of the sun, so Korah the god
in the twilight or eclipse time.

These find Beor (from do2 burn) and Bela
(from >53 consume, destroy), which in the genealogy (Geneſ.
36, 32) Princes in the land of Edom, ie Negenten in the red
Lands or southern hemispheres are called, like Erunien and Eruniak-
The ruling devils in the underworld. But in the snow:
The same names of one person remained, namely the
Kiefen Biryen, and in them lie those two meanings-
against water and fire. The Indian giant is called Belt and
Bali and fine place of residence in South Alan Bali: Satma. This
the usual name of gods in the Near East was changed to
Forms 53, >32, >52, but its main meaning was the

Deity as the element of fire, hence the galifche Son:
The meaning of Bela must have been Edom)
in his former nickname gaw, because in Hebrew:
fchen this is called the combustion engine

Joseph is, according to Genesis (37, 28), for 20 silver: 8.53.
lings sold to Egypt. He is called the Adder (from Sterd
or increase, add), and follow in the black land
(Egypt) the journey in the solstice the 5 epacts ge— to Egypt
This alfo must be that number, and really if the —
72nd part of each of the 360 days which the Egyptian thaw
from the moon goddess to make all 5 days:
twenty minutes and 360 times twenty minutes find
5 Location.

Jacob's blessing makes Judah the judge, for it says 5. 5a.
there: the law will not depart from his feet until Si. Zuda ars
loh comes. The explanation of this obscure sentence, which, ",
According to the order of the Bible passages observed here, Buhler continues.
should find space below, because of the context—
with Chapter 38 already necessary here, because it unites
in Judah both meanings of the year god Judge and Boo—
ler. Lestere designation therefore already calls for the following:
interpretation of a later appearing in the text on Zuda
relevant location.

The Epaftenfeft brought everyone together in a cult:
listening cities and tribes to the common seize of the
year-end. Then, at the main oracle court, strikes were

'202

ties which the judging priest of each city cannot
wanted to solve or found. The oracle will not be for
The drawing at Dodona (400000), where Zeus with
the prophetic book was originally called Aod-Awve
(37 of 777, Net, and. 777, Love, therefore a'n777 (that Lies
besfraut der Lea) Court of Love, because the Prieflerin-
IIshsıadeg and Delsıal were the pleasantly ventilated Pleias
den and Succoth benoth, in whose cult the girls
revealed; the male priests were called “EARor, of
him HArog, and the fortune-teller Eievog. It was therefore
a solar eclipse. | x
The judge in the solstice was in the former My:
thus only the older Thaut ald Mondftier is killed.
The Argive bull slain by Alcmaeon is called: Law—
giver of the country; the Egyptian founder Bocharis if
"22 (Ochfe)., Menu ift vessel giver and lunar bull, (hence

the Greek Mnv-og the moon, from the little sin-
guide tft, Greek mythology has a Mivwravgog
(moon animal), and when the god of the ganicular year talks about old
Thaut selbfft is, for ift Bacchus Tavgoxeons (the horned
Bull) and Tavgouogpog (bull figures). Thus, in the
the myth of Buta and Darma bull figure, and find
Teacher and commander. Therefore, the language of Torah,
(On) the vessel, from Tin (Ochfe, Chald. Dialect for
8), and the judging Pleiades in Dodona find on the
Head of the bull in the constellation. In the charitable -
because the bull is a symbol of procreation, "2 of 792 fertile
bare feyn, and the Indo-Persian mythology lets from the
Taurus the living creation emerges - unite aljo
both meaning beau and judge. That's Dina's name
Jacob's daughter in the language the judge, and in the My:
thus ift fie the pleasant girl, who was born to the son of
Donkey - which animal is also depicted in hieroglyphics
of conception - becomes pregnant. Judah finds a
A whore by the wayside, whose name is Tamar, Tan ift the palm tree,
which was sacred to the goddess of love under the trees;
because am ift only dialect of ad, hence md Palmens

city. But the dove, the bird of love,
and Queen Semir-amis, Mother of the Bower, was
firious goddess, born from an egg that Derketo gave birth to, on the whole
and became queen of all the countries that
Doves: and palm worship. But that in Samaria
The Talmud confirms that (Hans) worshipped the dove.
nac) the book Dr "inı2 they prayed her image on the
Mount Sarizim. According to the Greek legend the Vo ift:
The Phoenix first calls a worm when it rises from the axe:
This is also known in the Talmudic tradition of the fyris
hen bird, because a worm of the same name is in
Fountain of Life. Now Sirius itself is the bird
Phoenix, ie the rejuvenating time - because the ending
Time burns in the solstice to Afche, as her image
in Phoenicia - as Zaude, which is called 377. Dialect that
from 333 is the time, Egyptian 3> with the article d Phe≠
neh, Greek Doivıs, and the Phoenicians like the Samari:
Taners had the dove cult. The Sirtus owns the
Well, and he has the power to bring them up from the earth-
ven, like Isis as 7 Iwdıs; Tamar ift alfo the Sirius.
With the tree and the bird of time, the palm
and the Phoenix (dove) were synonymous with the animals of the
Procreation and the year: the ram, the goat, the horse

and the donkey. in (procreative power), dialect of jan (The
Time),-in Egypt according to Genesis (41,50) Name of the suns:
city of Heliopolis. 2y, ift root word for all wine, övog
donkey), and Joni is the name given to the female reproductive organ in the
the cult. From this word is formed the name of the 4th 55th
as, one of the sons of Judah. The other is called ">, ae Judah's 5
only dialect of 72 the Efel. The third son ift 7S% Be has
Dialect of TV. Siloh ift but according to the sense in Sa: and also this
kob's words: the time of courtship, which Judah sought for power.
and sceptres bring fol, for the solstice begins the
second time world and the reign of the year; and quite

H In Hebrew Ann leg, Ma donkey, mar sun, of all the—
fen ift the root word ar warm, hot,

ı then fits — the following verse: His filling
He will bind it to the vine, and the son of his donkey
on the noble vines. He will wash his robe in wine
and his mantle in the blood of the grapes (Genesis 49:11).

Because the year of the solstice was a canicular year,
ſuch the Macedonian cult included the purifying dog—
through, and one of the hydrifts, which all the
evil giants in the solstice, should the stranger
with two twisted oaks torn apart because
This was done by the cruel cult that took place at the summer solstice,
even in gentle India people were sacrificed, since the first
God and Bull-man himself was killed in the epacts.
A similar rite divides this into two halves,
for which lots were drawn, and among Judah's 5 sons of the pact is
the ripper Perez (Top). AS his fine mother gives birth to him,
asks her: “Why did you grab such a crack?” The
Sahrgoft was in the solstice, allo the courting lion
Suda, love robbed him of his strength (like Simphon,
f. below). We also find this idea in the perfect
Sahr: Myth again; because according to this, Iſpandarmaz is the
old July or Leo month, in the last 5 days
At the festival of Mardyhiran, women ruled over men,
and had to receive everything from him that they desired. End»
because the rise of Hundsftern in July is the new driving
began, so Iſpandarmaz also had a Nuruz on the 19th
(new day), and the Numerians called: hence that month Su:
lius (young),, fo wie die Suden noch jest ax (progenitor, father,
namely the following months, because with it Sahr begins).

Are the 5 sons of Judah the 5 days of approbation and he fell:
But the Sahrgod, which is suitable for Sarah, as the fifth son,
fully formed fine name: mar, ie the rising, here:
pre-erupting (oriens), so the sun; for the epacts-
time, which, according to Homer, Zeus was among the Ethiopians (in the black
Land) is called Jug's in Indian, as in My:
thus the new Sahr god, Arun or Dawn. The
Hebrews, Arabs and Greeks called this period the
VBerborgenfeyn: Lot, Alitta, Letho. Comes the sun

from the twilight and begins a new Sahred:

(up, if the last day of the festival is very puffing: the re:
called rising; and that from the rising of the
Sorine is needed on the horizon, proves 2 Samuel
23, 4 in the words: Wa mar, therefore man dev Diten,

the morning glory ∗). It is therefore incomprehensible what can,

could be tempted to use the name Sarach of himself
to ignore the intrusive meaning of the name, and
without the necessity of the Hebrew name
from the Greek myth, the Saradı
to challenge the Auerng who catches the dragon's teeth, from
'from which the gods arise; and to prove this,
mar with ar faen, must take legal action?

Her homeland is that hero of the Hebrew legend,

$56.

which, already standing at the border of the mythical circle, in which Joseph the

area of the Sefkichte, the Egyptian Sofeph,
the real names and the fines of the saved writings of the
has kept old stuff, and apart from the idea (which already

expressed in an earlier passage of this writing

was,) That Sofeph was that ethtopic shepherd's son, who nad)
Egypt, through his increase in fortune there, the
related tribe of the Hyksos to migrate to that
country to connect the history of the Jewish people with the
Myth, we know nothing specific about it, as
that the man Sofeph, as can be seen from the following evidence:
tion could only be a mythical one, a
Case, which occurs even more frequently in Greek poems,
where several heroes are half from history, half from myth
belong because they worked in a time when the historical
Gold from the mythical Schladen not yet properly funded
We will find ourselves forced here to enter the He:
Discussions about this Jewish hero, chapters 39 and 50
the Gend. together, and free ourselves from the compulsion to

∗ ∗) In another picture it is the dawn, whose dawn
the demon's fight with Jacob ended, f. F. 49).

– indifche
God Gane–
ſcha.

Explanation of the relevant Bible passages in order
of the chapters, now to be freed.

According to Kanne's hypothesis, Joseph is the – Indian
God Ganesha. May his reasons now follow, which
The author of this work, not without strenuous efforts,
the various parts of that voluminous work together–
to read and to concentrate on one point.

The two solstices were the gates of the sun.
In one there was a buck or a deer, in the other a
Donkey or elephant. But according to the idea that in the whole
globus coelestis fine dying time, and the winter forms:
turn consequently also a summer: Solftitium fey and vice versa:
£ehrend, their hieroglyphic images became uniform, and
both gates of the sun. each one a lamb, each an elephant:
phantom tooth, or one of the horns of the killed bull.
The summer solstice, and in the idea also the win:
ter–Solftittum gave the greatest sun with the longest day:
inner heat. The gates of the sun therefore appeared in the Hiero>

glyph to the sign, which means fire and generative heat
tet. Already according to its name, 52 phil, the Eles
phant: the conception. Gr became image of the Sahr, and in the ins
According to this myth, so many elephants invade the world of time,
al5 the year had divisions, namely in the double
Number of 4 quadrants, because each time division can be
in. 2 halves. "EAepag was therefore called na, eleph, 1000,
or the season divided into so many parts. According to the etymology:
In logy it means burning bull, because the ox was called—
if nor (Serem. 11, 19. Pf. 144, 14) aleph, 1000, -and
fam with him into the solstice. But the main department
of the year was after the 2 Solftia. These were given by the
Elephants have two fine teeth. The tooth is called S' in Hebrew.
sen zaredoy. Ivory, in Dualis DV senaim, and there
the number words of all languages were hieroglyphic names
find, fo the two teeth of the Sahr quadrants became the word
for two DW, and the whole year was called TS sanah, nad)
repeat the form of mau derived from the number word.

The tooth was the fire, and the Indian Daenda,

Persian Dend, Latin dens is the dialect of Persian Zend, zůn—
For therefore, instead of the elephant, the fiery Lanın in
the solstice Fam, fo it was called bidens (two-tooth), and
With this name the word for sheep was born; and that
Lamb was named fire, agnus from the Indian agni,
Latin ignis, Greek ayvog (purified by fire, holy). Now
Indian mythology has a Ganefcha or Gaenvadt
with the nickname Egadaenda, ie one-tooth, nad) the ,
Hebrew from x echad-Daenda. According to the myth, he
an elephant and a tooth. The other one was lost
he in battle with his brother Carticaya. Since now everywhere
the bull and the elephant appear in the language ift, which explains $- 57.
fih the passage: (5. B. Mof. 33, 17) "Joseph's glory Ana
a 2 2 ibeljiele::
is like a firstborn ox, and his horns are like 5. ». Mer.
- Unicorn + Horns.' | BUS
The Gate of the Solstice with the Elephant was
the ivory dream gate. For there in the Epaften night
spoken, and prophesied from the stars, so was the
Sahrgott in the solstice, space interpreter and fortune teller.
Dhamwani:Parwadi, mother of Ganefcha had the two
Elephant teeth, and her son ift Yıl-auuwv, ie 53
pas the divine elephant, nicknamed the Qus
Peter Ammon. This diviner and interpreter of dreams is now
Sofeph ald vrropneng of Pharaoh's bull at Poti:phar;
like Ganeſha Shiva's, so ift Joseph Jacob's beloved
Son, and both fathers find the gods of the Sahrreif. Love—
His father's son was Ganefcha, although he had his own courage:
ter Parbadi∗) and was castrated by Shiva;

because this was what the idea commanded. Ganeſha followed like Sofeph the
'The end of the whole and the new creation are fine, and
the lingam as a symbol. Sopheph is indeed the one who is moist, but
who had wanted to seduce him, Potiphar of the Bullprice:
ter's ∗) wife, was his own mother, who in Hebrew—

∗) Stau of the bull, swept together from II bull and "72 parts, member,
Half, tropical in gentle step: woman like Sarasbadi: wife of the sun god.
9) MOD also FOOD means bull priest, UNOFNTNS tauoou, from
MID putli ift still lay out the Korm MID, interpret:

— ——

ſchen There Rachel, Agnus or the fertile sheep. in the
Solstice ift. The Indian Parbadi is also called the wife of
bull; the other was a cow, and the Shivanites call
fi) from her Praffubadi (Lords of the Cow). She is the Pafi-
phae, who fell in love with the moon beast Minotaur, who lived in
the solstice is killed, Now Buta was a Ber:
incarnation of Vishnu. Then he transforms himself at the end
of life into a stone, and the shepherd's name is Gowenda:
— The herdsman and leader of the cow, as dux gregis, 'dd, is always the
Bioertene bull, and fo calls Jacob's blessing Zofeph: the stone and
Gen. 29:24. the shepherd (Gen. 49:24),

Sanefcha had two mothers, Anga and Parbabdi,
Sopheph also gave Rachel—and Eea, because after the tragedy—
dition in Genesis Rachel already at the birth of her two:
son dies, so would be the legend; Nahel mourns her
Children (f Serem. 31, 15) should not be interpreted differently than
when she – even the ugly Lea becomes like the fair He:
Lena, the ugly Nemefis. Then she gives birth to all of Sakob's children.

Furthermore, Joseph, according to Jacob's blessing, is called the son of the fruit—
baren ∗) and according to that tradition, Rachel was the barren one:

∗% The whole sentence reads: “Son of the fertile one at the well,
The daughters ride along on the wall.' This proves that even the
fiery Sopheph the fountain of fertility in the parabiosis:

However, the word TI in the text must, if the meaning is to be
of the whole sentence understandable, assumed to be of Arabic origin:
men. MNTIE MN3I now the Arab does not call daughters of the
Riding along, especially elves, because TTI2X alone possesses
indicates Efel and genital organ, Joseph was also the son of the fertile
at the fountain of the Efel and added the blessing: alei sur NW OR
on the wall. But this crossing is wrong, because TIW is its own:
name of a place where the cult had its fountain. 'For Hagar
close to their fountain of effervesce on the way) 770, and Abraham, who
Water of her donkey son, lives between MID and TR, the city of
Children, when he was with Abimeleh, king of the month Junius:
men comes. 772, the name of the second place where the Dagarbrunn
lay, is —— of ∗272 iron, and with the horseshoe struck the
According to legend, the horse brought forth the source of fertilization. It would therefo
Fountain of iron. Ard means Persian horseshoe and Ard-ui-sur means light
source. (The man and the woman, still in their elemental appearance

bare, who cannot give birth for a long time, and finally only two children
the familiar

But what is not told by Sofeph, the blessing
Jacob's from Reuben the eldest, namely: he had fine
Bater's bed. This explains the dark mood:
thus, when he goes to the field, his mother's love≠
herb 0477, and this to Rachel under the condition
tells her that she can sleep with Jacob. Reuben stands alone
here for the bull Joseph. The indian myth unites
both legends. Ganesha is Shiva's favorite and
Firstborn, Joseph, also Jacob's dearest son,
and only in Mosis blessing the firstborn bull, but
Reuben finer and, after Saphob's blessing, more hated.
This apparent confusion arose because
Nuben with the two following brothers, Simeon and Levi,
from the sign of Aries to the fourth, Leo
Suda, the equinoctial year began. Therefore if Nuben
to the son of sight, because the year god until dawn:
Equinox blind ift, and in each of the two following
Sign one more eye. Now the blessing rejects
Jacob's three first brothers completely, they do not fall into his-
come to a council and be scattered in Sfrael. Erit Suda
the lion, the blessed one. This means: the equinox year
ends in the Gantcular: Lion Years, the civil in the mythi-
fchen and Priefter-Sahre, and after the first quadrant
One person immediately starts a new one. He explicitly asks
This is the tradition in the Chronicles, according to which Reuben
is deprived of birth, and the princely throne
given to the Lion of Judah. The birth of the child

Sopheph the Sweeper, he will consequently become Reuben, the
Firstborn, and Genefba, Shiva's firstborn and
beloved son, consequently, like both, the husband—

the counterpart in the fire and weapons married into each other, formed

∗ — Arduiſur, hence in the language TI? eye and
ual).

$.59
Cubes and
Joseph find

identifd).

$60.

800

her own mother, but in the contemporary witness of the Ju—
niu3: Sulius year.

For both time calculations, the mythical chronology
Two adders, Levi and Joseph. The latter, as the third
The son, counting from Aries onwards, was Junius;
but in the solstice year its significance ceases, it
is expelled, and the second addition takes its place—
ſetter Joſeph. He was the epact bull; he was consequently
killed. This too says the blessing of Jacob, for he rejects
Simon and Levi, because they willfully corrupted the bull
Joseph was therefore in the month of Levi, or in

the Epacts killed. But only in this sense, as

old Thaut ∗) color he; as a beginner of the new era lived ev
away, and went to Egypt for the solstice. Sm My:
Thus the brothers want to kill him, but they give in to
Just imagine that a wild animal had attacked him, like the Ado—
nis, torn. This is how the created Taurus man feels, but
from him another, Kajomors, is born, like
In the myth of Joseph the whole idea of the

divine being that dies in the. dreadful time, but

in the eternal never ends.
Joseph, killed in the month of Levi, was called in the sign of

Sofeph with cancer, which has the donkey twins, or at fine Efelbrunn.

on – Si–

Here and now we know that Dina is with DSG, the god of

Hanor.

Shoulder mated. This was the son of the elk. And
Sofeph is sent by his father to 82ð to
fine brothers who want to have him killed here, but
just waste.

At the solstice, Sofeph himself took on the form of
Thiers at his well, and now he is killed–
killed bull in the myth of the murdered donkey; because Simon

∗) From the summer solstice onwards, the days become shorter and shorter,
from the Steinbod–Solftitium in the same months ever longer. The time
consequently died out, as it was revived anew, and coe–
Lestis was the beginning of the season twice in 365 years. The old skin, ie
the old time, must be killed by the new shack in the – –
become.

sm

and Levi, the slayers of the bull, after the blessing, murder
in the myth that Das and Die were consequently also)
name of Sopheph in that seftalt, and he was as

Dsu the shoulder, (the Greek Pelops [>>2 and oW Ele⌿
| ivory figure] with the shoulder of ivory, the Indian elephant
phant Ganefcha with the Lingam) as well as the following

tigt: Joseph searches for his brothers in Szr and finds them in 797,
ie the door of the vessels. So the fortune teller will also
the Indian Ganesha as a teacher (Guru), whom the scholars
at the beginning of their writings. Thus he is also in the-
fer relationship the legislative bull Buta.

Both as a bull and as an epel, (in >= and 527)

Simon and Levi had killed Jacob's beloved son,
and both are the reason why they are the blessing of Jacob
damned.
Furthermore, it is to be noted that Menase, Joseph's first
Son, also an epithet of the Indian goddess Ohawani-
Menaſſa was. This one with elephant teeth is her son
Ganeſha himself, Joseph in female nature, and so they had
mated. But Ohawani also bears the sign of the holy-
lying ashes, and Joſeph's second son is Ephraim (from Jos
Ace), hence ash god. Ganefha also has the sign-
chen Kuri. Sofeph in fine 2 sons was therefore only dop-
peltes Pradicat of the female Ganefcha, or finer own
Mother. This was reversed woman - man, as in this
throughout the myth genders and meanings intertwine
Because Ganeſha Divaymadura has the two mothers
Parbadi and Anga. The latter is the wife of a star,
and is loved by Parbadi and immediately becomes his wife
taken. Parvadi is here also The Man and the Star
Sirius Mann: Meib.

Dhavani, as Sofeph: Ephraim and Ganefcha with the
Sign Kurt, wore the holy monkey on his forehead only when
the weapon goddess Ganga. In this sense,
the epithet Guri, as the teacher's praise
- Belt and Guru.

But in the name of Ohamwani-Parbadi Day

the meaning of Ganefcha's mother. For the cow was
the moon goddess, Ganga had the 10 monthly streams, and in
the figure 10 fighters and arms. So Sofeph's
Mother Nahel, since she is the only one in female nature,
Wasn't the Ganga also there? Not this, but the goddess
of the Phrat, which in India is the symbol of fertility
For the blessing of Jacob calls Sopheph: son of the fruit:
baren: n=b 72, which according to the language had to be 775. With
another vowel is the river Euphrates, and the whole
Word family 72, fertile and beautiful, comes from the oldest
ten language in which the basic word “3 ift. Already here:
It follows that Nahel, as Ganga, is the 10 monthly streams

bore bat. |
$. 61. Finally, the names of Ganeſha and
oe Joseph one and the same meaning. Ganefch (the Ber:
Sofepn. Jammler) comes from the Chaldean word > verdammeln.
What was the meaning of Ganefcha when at the end of time:
world all emanations and divided natures. in him
The end of the time world was in
the Epactes, and now the Hebrew language had derived
from ON fammeln, 79) binzufeßen, by as usual) »
with 0 quiescirte, here in derived form like tone, 70°,
IS, 7m, DS, chald. n2, as usual in formations and in
the Flerion, 3. B. par wrestling, par the Drt, where Jakob wrestled
etc. Sofeph, in all respects similar to Genefcha, would also be
the assembly, as in the myth, in which all brothers
and also added the water, to him in the black land (Egyp—

ten). |

The Black Country was a puffing name because
but and in the turning point the greatest heat, consequently it was
also a burnt one, where little people with black faces—
tern lived. This was the case of Colchis, because nad)
Herndot find fine inhabitants woolly-haired, black Egyptians
and so the Greek province of Kolch was called, from =>7 kalah,
Lime, the burning, but Egypt is free from burning:
star of the Süöhemifphers Soth (haut), which leads to
Scheith, Seth, Satan, ruler of the underworld, the

Sirius ald Geier — Alyurrrog from alyvı (vulture). Because
because the globe coelestis of the earth is the mathematical geography
phie gave, fo Fam at the same time as the Mendefreiten etc. the
Mythology from heaven to earth, and paradise and un:
underworld into its poles. The name underworld refers to
But if you take the time when the days get longer, and
the sun ends in the north hemisphere, where for the
Residents of the northern hemisphere spend the year in the south in fine
Underworld ift. There is therefore not only a day-long under
world and twilight for the Epacts, but also a
Gmonthly for the whole year, but also a Zmonthly
for the lunar year, because the male and female
Moons only include 10 months, 50 weeks and 350 layers.
Therefore, 2 months are spent in the Indian twilight:
number, and the myth separates them from the rest, e.g. Sa:
kob's sons sweep 10 months, Joseph the adder,
gives the two remaining to the Sahre in Ephraim and Menaffe:
gen, and his sons, not he himself, although son of Jacob,
become tribes of Sirael. |

Therefore, Sofeph also carries out the
Nicknames Zaphnat Phanech – Phoenir the Hidden:
to be in the north (jur). That word m3Y2 is the Egyptian
Your word 32 (time 7577) with the article » alfo: Phoenix
Northern bird of the time and consistent with the Hebrew
Say: that inhabitants of the dark West Arabia (279
Evening) Joseph brought to Egypt, so that he could find Zaphnath
Phanech or Phoenix of the North and Berborgenfeyns ge:
called, said like the Egyptian legend: the Phoenix comes–
me from Arabia to the Temple of the Sun at Heliopolis (Son:
nenftstadt) to Egypt, where the bull Apis was found, burned
to the monkey and rise from the monkey again – Sofeph

goes to the bull-priest Potiphar in the city of the sun

(2v ir), and stands in Ephraim (Dass), his youngest
Son, from the ape again, because after Ephraim (Aſhen–
man) and not after Joseph the tribe in Iſrael the Na:

∗) Joseph's first son was named Menaffe, and the Iepte, ala

∗

$62.

Zaphnat
Paneh,
nickname
Joseph's.

804

– – – –

men, as was the case with the other sons of Jacob the
case was – also the Greek legend in the genealogy:
Arabus' daughter was wife of the Phoenix, and fathered
with him Phineus (Phenech) and the cup-god Kilir, i–
Joseph with Benjamin in the fountain of knowledge (cf.

Genesis 44:2).
As Kanne now from the similarities between Ru—
ben and Joseph was able to prove the identity of both,
but with regard to the other sons of Jacob only with
contented himself with the assertion that they were all just different
Personifications of Jacob, as well as Esau in his
twelve sons only he himself in his various attributes
appears what was shown above $. 52, so our
The informant can easily provide the evidence for this
can lead, as the author of this paper
tried now.
$. 63. Not only Nuben and Sofeph find their father himself,
Jacob's sons Simon and Levi, insofar as Jacob-Esau as
Twin sisters the friendly: hostile element
Personifea≠ is, which was found earlier in Iſmael-Iſaac and
TEERISR for the spidency of Iſmael with Simon already guarantees the
same meaning of their names: The Lord will be
hear and: He has heard. — Levi, the tribe in
subsequently honored exclusively for the service of the deity
is, here again Isaac-Jacob, in contrast to the will—
the Eifel Sphmael, the hunter Esau and Simon, the murderer
Shechem's as a destructive principle. But even in the name
Zuda-(777777, which of Tr), unique, radix 7771 unite,
derived from, since only the guttural sound = from 7 different
fcheidet) the only one ift on the identity of family sons
Jacob's father; for Isaac is also called
(Gen. 22:2) the only begotten of Abraham, although Simael

m mn — —

twelfth month, Ephraim DYIEN ash month, but also in over
Ash City of Ephron Lab: to Hebron, the place of fire (from the Persian IN
Heber, Gebr, fire worshipper), where the grave of the ———— gods, also
of Joseph, was born.

*

—

was already born. In Zebulun (from baar dwelling) was
Jacob the builder, the place of the huts (Geneva).
33, 17), as in Naphtali (niph. of Ira), the
with whom the genealogy has been compiled, the God who
limping across the river (Genesis 32:31).

Jacob as a herd god (like Apollo the herd god)
who pastures Admetus around Alkestis,) serving Laban, to
Rachel, he is the husband of the sheep (Rahel's »9), the
as herd goddess and Syrian Venus also called TYUr),
As the sound of the rams, as leader of the herd, of
TER Lead, guide. And because the Bod with the Wid-
who lived in one sign, he also took 71 Gad (from
"73 of the Bo). AS Iſſaſher (Howir), which Jacob's
Blessing calls the bone donkey, he will again become Joseph-
Ganeſha and Pelops with the ivory school-
ter (which in the hieroglyph for the donkey and elephant
symbol of conception), because the Efel (Iſſaſher), the
Aries (Afer), Bod (Sad) and Taurus (Reuben)
were the images of fertility which Jacob called Sahr:
God, since all fertility is promoted by the sun, in
fine perfon combined. WS Dan 77, Dialect of 7m the

∗) The stars were thought of as herds that the sun god knew
dete, hence greha Sanskrit star, Latin grex earth. The Some ift as in
Centers God of the celestial hosts, for host and earth,
troupes and troupeau indicate the age of this body. In
Apollo had this in mind: Helios, to whom sacred herds were given in Apollonia:
were kept, the cattle were grazed at Abmet; for there were Salob, Butes,
Paris Shepherd, but also appeared in animal form, they lead the
Herds, Paris and Buta as bulls (those nad) of the name, which in the
indifchen illustration) Sakob: Sfrael:Affer (cf. above F. 49) Aries
and husband of the Lamb Rachel and |. w. ANIMAL (5. B. Mof. 7,5 ale Gdr -
tzenbild 2. B. Kings 21,7 mentioned, audy according to Gefenius (Hebr. Handwörterb.
1st volume, ©. 76). The celestial Venus Aftarte, the moon goddess with
woos the sun god Adonis, ift derived from MON luck, dialect
from ws, rich, fine. The wealth of the ancients was in herds, hence they were
namoy herd goddess (1 Kings 11:5, 53 and 2 Kings 23:13) ident-
true with MANOR (Micah 5:13). Rachel (the sheep) is also daughter-
ter of the moon god (Taban), for whom the sun god Jacob woos; and

The moon is said to have an influence on Seud, tbarfeit.
The Brahmins. 20

$64.
Jacob's
Children who

12 months,

Snake, (in the compound nb,.jn”um:) with
which the blessing of Jacob compares him to, if Jacob again –
think here of Sp>, the heel, 27232, the deceiver – The
lifting snake in the TERN which the Adam: u around

“The immortality, the right of birth, was betrayed. When He:

farmer of Luz had Safob with his life the ∗ ne
nen, but as a shepherd of flocks of lambs in Laban's service,
In the first sign he was no longer the bull (Nuben), from:
but the ram, like the Greek Hermes xolopo-
008, the one from Benjamin the Wolf – that is what the blessing calls him
Jacob's – nad) those astrological grids, which immediately afterwards
shall be declared, shall be celebrated; for Benjamin, Jacob's
youngest son, deprives him of the power of time, because
one god dethrones the other (f. above $. 35.), the one to be encountered–

The next period of time is the new ganicular year, hence the

Hundreds of times in the languages Star of the Flag of Woe∗)
called because the new ruler of the time always

'Koften has become a fine predecessor ifl. Therefore Safob calls

fine youngest son: Ben-Oni, son of my woe-
flagens. And because Sirius is the ship's
of time is Benjamin, who as a dog-keeper
with the wolf (canis lupus) of Safob (the ram)
– whom he deprived of temporal dominion in the zodiac –
could be compared well, also Schiwen the combustion engine,
the Sud, Soth, 279, 7727 72 son of the midday, and ald
This also refers to Seth, the last son of Adam,
as Benjamin Safobs. Sener decides on the number 3,
diefer The lived the 3 Tetrads, because the year fourness and
Trinity ift (4 jugs and 3 perfons), which in 3 quaternions
and 4 trinities – 12 emanites.

Just as the moral teaching in all beliefs
Domain of the Third, which was also betrayed to the
Easily understand the physiological ideas that are conveyed by the

∗) Therefore, Ben-Oni is taken by Rachel, whose life was born to

Dpfer demands, and therefore immediately from MOON (Ajchenort) flirts, which:
ches adjacent to Zus (nad) the Zalmud Bone of Resurrection)

where the oak of wailing (Genesis 38:8) is, was born.

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The whole structure is broken. Already in Jacob’s dream

fih the perfect Chaldean ladder to heaven with its gates

This plan becomes even clearer in the room

Joseph, where the sun, moon and 11 stars appeared before him

twelfth. 'Here the astrological relationships take place

least to deny,– but even more alarming in the

Blessing of Jacob emerge.

Reuben the Firstborn, beseeching his father La–
Therefore, the first sign of the zodiac is the
Taurus, domicile of Venus, connected. |

Simon and Levi, the twins of heaven, because they
drive the bull from the East towards the world before fi), and
then throw it below the horizon, yes, just like that

| kill, therefore Jacob calls them: bull–destroyer.

Judah is a young lion; from him shall not the sceptre
give way, because the sun house used to be in Leo
The sun as carrier of mine and the
Fertility of the seed, also from the original
the cows good pasture, and thus made milk. There:
Judah's eyes were those of a wine drinker, like
Jacob's blessing was spoken, and between fine teeth was
white milk.

Zebulon lives (playing on a fine name) at the
Haven of the sea and at the haven of ships. This
ift the place where the cancer likes to stay.

Dinah the Virgin, ift in the genealogy (Gen. Chap.

30.) Perhaps only because Lea's child was born, because
According to oriental etiquette, women in all
| Conditions that are attributed to the male sex.

Sfafchar, the bone donkey (i.e. symbol of fertility–
feit) which, as indicated in its name, is the

bears fruit (nad nor), and, according to Jacob's blessing,
bends her shoulders under the burden, if the blessing

∗) Because time completes and recreates itself at the solstice,
Yes, the crab scissors castrate the bull Mithra like Chronos (time) castrates
Uranus (the sky, actually) the sun, insofar as the etymology is
IN light God points.

20∗

of the year equally distributing scales, which also a na
Natural sign of the equinoxes. For the Egyptians
Omphta held the scales in his hand and divided the
Grain from. Among the Sundern, which (see p. 56 diefer
script) inventors of the animal circle, Yama weighed the
Death god servant Schiwen with those scales at the festival
Owani Olon (f. above. ©. 216 in the note) the deeds of men
fchen off; and in the same month the Jewish
Day of Atonement, where God forgives people their sins
of the past year, (for with the month of
Libra begins the new birth year), weighs,
and life or death, happiness or misfortune depend on it:
fts right. And the Talmudists call that day the same:
fals Joma (the day), after which a separate
Zractat, the Gemara bears the name.

Dan (wordplay of Into the Serpent), after Jacob's Se:
gen, an otter on the trail, which the horse in the
Hoof bites, if the Sporpion, because that month is a
A lot of insects and diseases are produced in India.
Alegorifeb ift among them the dragon Zyphon: Ahriman
which brings the winter over, and insofar
it inhibits growth, but like the
Perfer and Egyptians fabled that the bull (as a symbol
of the vein structure) ate away the reproductive organs. But because
this rage will not last forever, Jacob said: “Lord! I
wait for your salvation!' because with the reviving
Lenze had to be healed of the bull's injuries.

Gad, the Shosh, was dedicated in Egypt to Nephtis, who
to the guardian of the vents of Dfiris (Sun)
set, and in the form of a centaur with a drawn bow:
depicted in the hands. Therefore, he was always:

and, according to Jacob's blessing, had to lead the army
(the sun, i.e. the stars of the animal kingdom in the sky—
mel) around and around again. But if we

the meaning of a goat in the name Gad

Affer (the ram) over, since the Bod with the

Aries lived in one sign, (both have Therefore

the Golden Fleece and the gleaming Firetooth") and
according to the explanation of the place name given above (8. 48)
Penuel anyway the relationship of the words TER and
Ss the actual meaning of the name una,
For 9 Safob let guess, namely it fey the ram in
the solstice, which follows the change of the two
Seasons turn to the right or left side, wa$
in fact, for the month of Capricorn,
remains and only Jacob's statement: "Affer, from you
Eommt "fettes Brod" to decipher that Mendes or
Pan was a bod for the Egyptians, as a symbol of fruit:
had to distribute the bread (panis) barefeit, because in
This star entered the sun when the harvest in
Egypt. However, as the flat
Propagation of the fife also makes this a symbol of fruit:
availability, the Indians also painted a Del:
phin. Thus a double figure emerged, half fish, half
Bod: According to Bohlen, the Bod would be a real one later
transformation of the Indian
Image of the Gazelle, which the Bramins draw
ten, when the dolphin sees the Matiyavatar of the water–
God's Vishnu was meant to remind us of the stone–
against the flood. The Indian
Myth according to which in the solstice
the Niefe Belt cedes the earth to Wilchnu (water),
and since, as noted above, the fight Ja–
fob5 with the demon, when he wants to cross the river, the Hebrew.
– the 5– fable was, fo – we

In Aigai (from ed5–yos the goat) Biegenftadt, reports the
According to Greek legend, Keranos (from YIp, ∗egas– vos horn) had over Ge:
found his dwelling place after the oracle had asked him: See–
Gen will find him a kingdom, and Keranos was just the bull
Cadmus, the horned Carnos Karan in the ram's heap, dar–
to also a returning Heraclide, like Hippoles, who killed the bull Kar:
nos mordefe. Because the murder of the bull in the duel of the twins ae:
fe, Karanos also had Kifjius (Ipheus), nickname of Bat:
chus, who according to Attic legend is the god of victory:

fell against Ranthus in the duel.

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only to add that, since Jacob is suspected of
the Ningen with the demon, we
only among fine sons to be the god of the month
fuchen in which he had wrestled, then
the name of the

Naphtali (root word > Ana wrestling), and nad) the My-
thus is the name of the winter solstice, it is
But, Waffermann, remembering the crossing of Jacob,
and in Jacob's blessing we find the words: "You speak smooth
Speech" is more understandable if one understands the Indian myth
in mind where Beli persuaded by Wifhnu
will give him the piece of land, but Lebterer from
a dwarf fihnell grows up to the Niefen, the whole
Earth takes, and Beli only on the time
where he regains control over the earth
achieve fol.

Menaffe and Ephraim found the five, for all sons
Joseph, the grain-giving sun god, the Auf:
sees about Pharaoh's grain stores, from which fine
12th month brothers return loaded with grain - as
Sons of Joseph (the multiplier) find the sym-
bol of fertility: Pisces, and in the Hebrew comes
yes 7737 Dagon the grain of 33 Dag, fish.
The Ichton of the Egyptians, which represents that star-
fentirt was also the image of all innumerable things,
which nature produces, and the fish, since it
increased in the most incomprehensible way, therefore fit on
to be used for this picture. And because
a numerous descendants as the greatest blessing
appears to be based on oriental terms, where the words
Jacob (Genesis 48:20): "Whoever in Israel wants to
sweep, who asks: God make you like Ephraim and
"Menaffe" is very meaningful.

Benjamin is the constellation of Aries, also known as
Hundreds of Sirius (in the northern hemisphere Ben-Dni
(Son of the wailing of Pp wehllagen zur, Canis -
in the southern hemisphere Ben Samin (son of Mit-

31 Bi;

tags, south, Soth, Seth) by Jakob puffing with ci:
a ravenous wolf (canis lupus), which

picture also denoted Sirius, hence the leud):
Tend hundreds of feet of (Avzm twilight) lux the light,
Avzos the Wolf was called, and since he was the star of Wehkla-
gens, luctus the grief. Because the wolf also eats the sheep
eats, so fixed the star-firing, which the heliacal sub:
the ram's path observed a wolf.
sheep, who ate it, to indicate that the
Aries in the sky for several months annually invisible
But here it should also be noted that the
Brew the Dfterlamm immediately after sunset
slaughtered, and had to fight at night (2 B. Mof.
12, 10), because the foundation of the Paflah festival just
the ram set heliacically, and alfo likewise:
was killed. After his heliac demise, he will
not torn into pieces, but begged in the third month:
nat reappears unharmed on the horizon towards the east;
consequently, the Easter lamb was neither allowed to be cut nor torn:
broken, fondern had to be fried whole.
– But the Ram festival was celebrated before Mofe in India, Per:
fien and Egypt, and a lamb from the fire,
in honor of the sun, was consumed to preserve the
Pass through (mo> Mword tip from nna the door)
the sun through the constellation of Aries-
ten, ift Already in the third section of this book (Chapter
I, 8. 13) had been torn apart. But then
Jacob's speech is also a play on words: "Zuxog was called
yes the twilight, that is the new sun, because they
brings spring again, and: the wolf in Greek;
ar the wolf, was in the frequent commutation of the
7 with the 7 related to the verb a8 verfchmach-
ten, consume, and in Syriac (f. Gefenius Hand-
(dictionary ©. 172) it is also called melting. Cautery
Properties of the sun. So ask the wolf figuratively
the ram, but actually the young spring ram,
because spring is the morning of the year, so

Dawn, according to the same pun,

in Hebrew, however, the sun in its already awakening

Power, in the effects of the consuming and melting

thought of it; and Jacob also said quite clearly:

In the morning you will throw the spoils to Benjamin.

It turns out that even with this division,
as in all the oldest myths the bull in the spring night
same is assumed to be the case, but that their authors are not—
nevertheless with genetic concern to the present
Natural schema bound themselves. This also turns out
from the disorder of the camp, as the Mofa were bound. Judah
The lion has its place in the east, and the snake
in the north, Nuben the bull in the south. But because the
Tribe of Levi to keep the Ark of the Covenant in the interior of
quadrilateral, therefore Sofeph3 replaces
his sons Ephraim and Menaffe, and the firstborn:
net fih an Naphtali's Drt in the worlds and the waters:
man. Even when distributing the tribes to the mountains
for slurring and blessing (5 B. Mof. Chapter 27.) ift —
to notice half-bound arbitrariness.

Even more unambiguously, the view of nature breaks out from the
on the furnishing of the tabernacle and the temple modeled on it
Reds with them. The South wanted only one temple where
— worshipped the deity of all parts of the earth, (Philo in Life

thums. Moses B. III, p. 518) because the universe is imagined in the—

temple is one, and by calling him the Creator of all
called things, they wanted to know about all the substances from which
his work consists of borrowing something in order to give the copy the
to give the greatest possible similarity to the original. This—
Its entire length was divided into three parts, the two
first accessible to those who sacrificed, depicted the earth
and the sea, which are also open to all people,
the third was closed to all uninitiated people, as the
Heaven, God's dwelling place (Joſephus jůd. Alterth. B. 3.
Chapter 8.) expressing the Cherubim in words: much er—
knowledge imagining both hemispheres, its 12 wings the
rapid flight of time through the zodiac, because even the

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Heaven is winged, says Philo (lc ©. 517). The light—
ter with fine 7 arms referred to the fifteen planets,
and these arms were arranged three by three,
like the planets in upper and lower; in the middle, however, flat
the arm of the sun) their place leader of the heavenly
Harmony, fine 70 parts again pointed to the animal free.
(Joſephi Jewish Antiquity. B. 3. Chapter 7. Philo de Monarchia
L.I, p. 637. De Victimis p. 547.) There were still with him
other emblemies of heaven, earth, vegetative matter:
teria and its outflows, the 12 loaves, 6 each and 6 together≠
sorted, went to the 12 months by the two
Equinoxes are divided into summer and winter periods.
Curtain with fine four colors filled the elements, grey

the fire, in fine sequences of monkeys, whitens the earth, from
which grows the cotton, hyacinth color the air, Purs
pure but the sea from which he is taken. (Sofephug,
of the Jewish War B. 6, Chapter 6, ©. 780.) Again also
the priest entering the temple into a mysterious world
suffering, as God clothed in the universe; before
– he prayed to the Godhead, he himself should enter into the nature of
Melt. (Philo in Life Mofi3 ©. 521.) Therefore, in feis
Tunica the earth is filled, in the srana apples and
the Sloden Thunder and Bliss, or because the 366
the number, according to Clement of Alexandria, the days of the year,
as in the 5 precious stones the planets and the two kar:
Saturn and the moon sparkle. The Epomis are multicolored:
weaves, plus gold, because the light shines through everything,
in the middle the Effen, because also in the middle the earth
rests. The belt that encircles him also fills the ocean
which encompasses the universe, the pair of Sardonyre
on the loops, sun and moon, the 12 Eovelgefsteine
again the months or signs of the zodiac. The hat
may denote heaven, because it bears the name of God,
and the golden crown around it the splendour in which
especially pleased God. All these interpretations, although in
only given later, but are so close to the Be–
considering the provisions of the legislature that there is hardly

8.66,
Hercules =
Ginfon.

becomes believable that he did not follow them at the RUN of the same≠
should have worked.

From everything that has been said so far, it is only too clear:
suggest that the celestial fultus, albeit somewhat hidden
Way, woven into the Deism of Judaism, and
the celestial bodies were not worshipped as divine, but
venerated as the forefathers of the nation, while
whose ancient peoples called their ancestors gods,
like the Syrians, Greeks and Nomes, and the ancient Indian
Kings called them children of the sun or the moon, fo
how the Babylonians created their Queen Semiramis from the blood
of the god Bel, who claimed that Nomer were descended from Mars.
But in the mysteries the initiates were of the proper:
in the spiritual sense of the myths of the gods, and the veil
the allegory was revealed before her poisonous eye. So
Their priests, who were led by pious
Christian scholars of popular fraud and juggernaut–

But even now, our
Historians study the history of the Earth and its inhabitants with the
Mosaic cosmogony, to them Adam and Eve, the Jewish–
Patriarchs and others are still historical persons,
and the learned Jesuit Kircher offered his wealth of
acumen and knowledge to be able to use his Arca Noë and
to prove these fairy tales to be true in his turris Babyloniae,
and to justify his statements, the first was given the–
two folio volumes a copper plate, the ark with all
their fans and cattle containers, the learned un–
finn. However, this happened two centuries ago
derten, but only recently the learned professor
Seyffert in Leipzig in elegant Latin that Noah was the
first astronomer and inventor of the alphabet!! and
are not historical works being written at this moment–
wrote, in which the life of Abraham was described with equal seriousness,
like the deeds of Frederick the Great, is told?

After this Heinen deviation, the very contemporary
Reflections dedicated to feyn follte, we hasten again to the goal
of our investigations. It is in the current ca:

– – – ——

often also a relationship between Jewish legends and
Greek. Both peoples could perhaps
drawn here from Syrian and Phoenician-Egyptian sources
One of the most distinguished Greek-Hebrew fables
is undoubtedly that of Hercules-Simson. One is
long agreed that Hercules was a symbol of the sun
been, for the heroic deeds that antiquity attributed to him–
suitable, apparently partly represent the course, partly the–
different effects of the same allegorically. Hebe (the
Youth)) fine woman, who only after the course of each
District revolution once to him Fam, and from him the fulfillment
fulfillment of marital duty, means the moon, which
only comes to the sun once every four weeks.
50 sons, which he with those 50 Danaids in one day
witnessed, the 52 weeks of summer were the round sum
transformed, and indeed equally begotten by the sun
were, only that the myth magnified the matter, and a
Saw turned into a day, even into a night. His
12 difficult tasks that he had to perform on the orders of Eriftheus
ten meant the course of the sun through the 12 stars:
images of the zodiac. |
But the Jewish fable calls him Simphon (from Way Die
Sun) the sun man, he is therefore the united Kanifu:
Lar and Lion year. Simphons' father's name was Manoah,
– about counters, (out of 22) because in the 5 days of collection the
5 Izeds weave the new year as a calendar garment, or it

is paid off with holy bread, stones and pieces of silver:
pays. "On the 5 additional days, not only the draft
questioned, but also adjudicating, in disputes which
the priest did not” feign font or wanted, therefore)
Simon the Prophet and Judge. And the Prophetess
927 Deborah, (which can be spoken of as “27” and
also "27 Debir the Holy of Holies, where the deity oracle
gave, can be deduced) Sfrael therefore judged before Simphon. Her

9 The goddess of youth could also be the moon goddess,
because the moon rejuvenates its shape every month.

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His husband was called nis2b, god of lights, ie the 12th star:
images that serve as the names of the 12 tribes found on the Urim
and Thumim were emblazoned, from 795 in the- language only in
male ending 95. So is Lapitha, daughter
of the diviner Apollo at Delphi. The nurse of Nebekfa,
who was also called Deborah, was born under an oak tree
dig, because it was prophesied under the oak, as under the
prophetic oak of Zeus at Dodona. The bee is called
but also 737, and the bees came into the corpse—
Name of the lion (ie into the dead Sahr, because
Epaftentage the new weaving) which physically at a
against smells of sensitive animals incredibly if. A
But bee also has Mithras, whose sacra Leontica
bite when presented as an eel N in the mouth —
The loan name could also be like Kanne (original name of the
History p. 225) refers to the erft killed by Ahriman
created bull Kajomors, because flies that
piled up in corpses, find creatures of Ahriman, hence the
Size 2227682, fly god. 27 but not only bee,
But it also meant fly, because 127 is called Peft.
The sweetness that comes from the star, (Judge
14, 14) the prophetic bee was not in the body of the
Lions, but in the divine oak, for Sn over
Aries, 53 God and A the oak have all to
Root word Sn ſtark (2 Kings 24:15). Likewise the Näthfel:
“Speife went out from the hit” meant words, (alfo
a poisonous spear) that came from the oracle (the pro:
phetifchen oak,) or because the words on the golden
skin of the strong ram. “The golden bar 377,
Dob, became the originator of human language, hence n27 The
Nede, 7737 the bee. The teachings were the feet sayings
of the Meliffs on Mount Ida who raised Zeus, and

Honey was the bear’s saying (wa9).

After the solstice, the Sahr god comes into the sky:
unite the nevus in the southern hemisphere. The moon goddess herself,
long jealous that her 10 months turned into 12:
power, with the beginning of Sirius the evil woman

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Horadafali∗'), which the husband with a cut
Fingers must be appeased, and makes with fine enemies
human cause to deprive the slender lion of its strength
How to do this is the great secret,
to find out what he has and to betray it to the enemy
From the sign of Capricorn3 the god flies to the north:
bemifphär up, and for so long the Underworld was called the Kingdom
of the silent Duma (among the Rabbis) by DH
Silence, and the stream of the Unterreihs ann ZrvS”)
Silence. But the goddess is fine in the solstice
Buhlin, and releases the weak and loving
precious secret: fine strength exists in the hair. A
He had already broken the commandment: “You do not follow
Drink the juice of the vine, and not eat of the tree of love.”
Sene3 was forbidden to him but he gets it from the stream of
Nebe (Ya) a whore. But how the strength of the
Sahrgott3 in fine hair? Because time is a human
ift and every change in it is a transformation–
a body. The Sahr god is a child like Hermes and
Neitha, lies at the mother's uterus like Horus of the Iſis
suckled, the boy youth with blond hair, the youth–
ling man, until the Egyptian hieroglyph of the wandering
Grab the staff in the hand that dies with him, and
is reborn at one's own risk.

The changes with the head hair of the year:
God's, ie with fine rays, go only in the equinox
tial year, since not only the time is getting shorter
the fear, but also nature shimmers. According to the son:
In the new year he has his head full of hair on the longest day,
and is chorused in the epacts, so that time dies,
and the days are getting longer and longer. Because now the time, the
Horoscope and the starry sky a simple garment
was, so it wove in the epacts the moon goddess as a kiebe

∗) Sufammenfegung the also Hebrew sound man Schreden (radix ==p
anger) with the x prosthet. and ∗8 black, burned. ∗
+) orvyeıy fear, is derived.

and spinning Moira (Parce), because she was also the
courting Aphrodite, since time also has procreation (77,
as already noted above © 253. both meanings.) By
The god loses his old power. The moon goddess must
court the sun god and deprive him of his power,
Delilah with Simphon, as Judah with the harlot Tamar, who
deprives him of his fine power ∗), the crow Ares (Mars as
Lion) with Aphrodite, Bacchus with Ariadne, (IT2 O8,
Fragrance of the Lion) and Hercules, Lion of the Earth of Om:
serving phale, is completely the weak simfon.

In Hebrew, the name itself suggests that Delilah
the weakening, exhausting one should, because a4
means to be invalidated, >4 the invalidated. Now the
Strength of the god in fine hair, and both follow in
lose the arms of the lover. Then the hair will be
Flax, from which the goddess wore the garment of time, the Horoffop
and fate decides, or the victim must do it himself
So Hercules with Omphalen, and >57 is called in the Chall-
The thread also dries. Delilah as moon or night:
goddess is in league with the Philiftins ∗). The two

) Because three brothers with 'identical names' (f. above $. 51.)
only one God, so they also had only one wife. He
or Ger had no children with Tamar, Danan left his son Sa:
men fall to the earth, and Sela finally becomes her third husband,
when he grew up. But you do not live with them, but with Suda,
The Father, who signifies all his sons, is the one who raises up their children.

∗) Kanne (Ur. d. Gesch. ©. 116.) gives information about the origin of the
Name Philistine, satisfactory etymological explanation. ,, Seth
(nV) Soth of Sirius as destroyer and Sahr enemy, had to give the Hebrew
what the burning Typhon was to the Egyptians. Sirius as a dog-
Often he was worshipped under the image of a black dog, by a
People who, because of this cult, were called Calbii (from 252 caleb,
the dog), and this black dog was the Egyptian Seth as
Satan. The Jews in the vicinity lived the hated Philistines and these
had the cult of the Kalbier, because mw55 Pil-Seth a Phitifter, Tommt
of ns and Eönnte, as it was originally named after the nation
would be guided by 55 dhald. serve the deity (Efra
7, 24. Daniel 3, 12.) and. Pil-Seth would mean Seth worshiper. But e8 was
Name for the God himself; for 55 God, of which that verb 59

The pillars between which the Philistines placed it showed
the two pillars of Herfules∗). He threw these
Columns around, and flooded the assembly hall of the Phili-
fitns to kill himself and the others, because at the end of the world
According to the old afteological legend, the whole world:
—— collapse, and all Philistines, that is the evil
Demons, find their downfall.

The author of this paper believes his proof: I 9-
leadership cannot be concluded well without looking at the indifc): – he
Jewish myth of the fall of the venom here again: the Indian
to come back; because from this fable developed- not nv. cn
only the religious force of the Brahmins, which, when asked: ſter and their

Exile

into the sub-
from now on, like Jegazeveıv, a great man, is called in fine forms world.

Dal, Pil, Pul, Bal, Bel, Bela, which all occur in the Orient and
Fire god preferably means Pilfeth. This was the name for the
God and the people who worshipped him. According to their tradition, the
Hebrews descendants of Seth, for he is listed in the genealogy until
Noah above. They also led the common
names: children of Seth, but ‘other than Hebrew, or rather
merely biblical, tradition, received it as the formerly general for common
Paletine because he would probably have been from the insignificant Volt
the Phitites in the narrower sense, like the Jewish historians
take, only later formed. Only the Hebrew written tradition
avoided him, like many others out of hatred. First, the fire god was felbit under
the name nw>9 the hated one like Ahriman in Perfia, Typhon
in Egypt. The people who did not abandon their cult were also of An-
begin here through the whole tradition of Abraham, with whom as
the Sahrgott in the Epact time the hostile Niefen alfo also Seth
fought, were enemies of the Hebrews. Through God, the nation
hated by the nation, and the Debreans no longer want to be called Pileferh,
although Seth was their ancestor. The etymological mockery therefore led
nwbo from ni) the vessel. aD meant abfondern anyway. This
Both words, when put together, give the insulting meaning even more
clearer, and form an old tradition to the legend of the well-known sick:
(1 Samuel 5:9), but the - understood here the
No more mockery.

∗) The Pillars of Hercules are said to have been at Gadeira (Cadix)

This again reminds us of Un, the city of the voluptuaries, the next
the fertilizing Efelbrunn, where Gober faß, according to legend, is located,
and love brought about Simon's downfall .

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Why did God create the world? Why did he allow evil?
in the world? Why fattened fine omnipotence disease
and Zod of what he created? Why the unequal
Distribution of forces among fine creatures, which. on fine
Love all make the same claim? etc. only with that
Myth can answer, but also all other peoples
find in him the duels of their religious doctrines.
Let us look at the Bible verses that allude to him:
“At that time5 the Niefen (523) were still on earth,
for when the children of God slept with the men,
and they had children, they became —— the earth'
(13. Mof. 6, 4.).
| That Kenhilim, literally: the fallen of »23, the
The meaning of giants is explained in 4 B. Mof. 13, 33,

»Since Fam Kedor Kaomer and the kings who were with him
were, and the Niefen (Do'nsH) went to Aflaroth
Karnaim, and the Sufim in Ham and the Emim in
Field of Kirjathaim and the Horites in the mountains
Seir etc. w.” (1 B. Mof. 14, 5. 6.).

Here, only provisionally with regard to the nullity of
further conjecture can be noted that Kedor: the Black,
Ashtaroth Karnaim: the horned host, Emim: the
Terrible, Kirjathaim (from "ap 3 B. Mof. 26, 21.
derived): adversary, opponent, i.e. their city, —
hence Kirjath Arba, also the name of a city 18.
Mof. 23, 2. from the ancestor of the Enafites, whose name was Arba,
of which the root word 278 ambush, a8 IB. Mol.
19, 11). Horites: cave dwellers (here
let fih to the dark Sind, Sheol, the dwelling place of the
Nephaim, think of cave, hell) Seir: the shaggy
(Attribute of the devil).

— — — ≠
—,——

"It is also valued for the giants' (o'naH) land;
and giants once lived there, and the Am—
| moniter were called Samfumim” @ B. Mof. 2, 20.).

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Samsumim probably only occurs so often in Hebrew:
Formative reinforcement of an expression by means of doubling—
lung as nam mn, he dies. nr, shameful deed, Rafter will
here a whole group of people can be described as DYaınt. That means
Root word ift, fo would be if the m finalis were omitted,
which is pointless here anyway, a play on words with nd, poison,
likewise8 to think, and 820 (Siftgott) is indeed the name of the
Devil among the rabbis.

“If you perform miracles among the dead, the
deceased (E21) stand up and thank you? (Pfalm
—

Here one reads quite clearly that under Rafaim Shat—
figures, demons, evil spirits of the Hebrews imagined
The double expression dead and deceased indicates
that among the latter, those who died in spirit
meant find, ie the angels who have fallen away from God, whose
Stay in hell ift. Also the rabbis say more:
tern places that the pious live forever, namely his soul
and Sefatas 26, 19 alludes to this.

“I have inclined their house to death, and their ways to the

the lost” (na) Proverbs Solomon 2:18.
Since we also need Nafaim in this kepentung
where it refers to the change of a harlot,
who through their godliness escaped death and the lost—
from the word Lost: the troop of
fallen angels, who found their heavenly bliss through the
Apostasy from God lost, and fine other meaning out:
— ———

“But he does not know that dead people are found there,
and their juices in the depths of hell.' GN 'nn>2)
Proverbs 9:18

Under Rafaim you will also find only the poisonous
Dead meant.

The Brahmins. 2

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“A man who strays from the path of wisdom ∗)
will rest in the community of the dead (D'R27 >7p3). (Proverbs

Solomon 21:16.)

Here it is completely clear that under Nafaim not
the physically dead ai) are found.

– – – –

“The giants – fearful among the weapons,
and those who dwell with them. Hell (NY) is opened
before him, and destruction (a8) has its fine deeds.” (Job
26, 5. 6.)

According to Indian tradition, Wifchnu, the
God of water, the prison in the underworld (the
Petal), in which a giant race has three generations–
must wait a long time for his redemption. – The Greek
Myth says: Uranus (the sky) fluttered the giants
Gyges, Briareus and Cottos descend into the Zartarus, Gyges
became son-in-law of the (god of tricksters) Neptune by
Daughter who married the Wavewalker (Kymopoleia);
Therefore, fetch him, since he will help Zeus. fol, the sea goddess
Thetis. Neptune himself also guards, like the Indian
Vishnu, in Tånarum the entrance to the realm of the dead, and has
the nickname zrviooyos Thůrhůter.

It should be noted here that Abadon from 28–
to lead is, which is to lose, to perish, but also to err
(Isaiah 27:13) means, therefore Tan, destruction, but also
the apostate, the erring one has his deeds (before God
to cover up,) and Abbadon is indeed New Testament to those:
nation of Satan (Rev. Sob. 9, 12

m – –

"Hell below trembled before you. It awakened you
the dead (minor); all the goats of the world.” Isaiah 14:19.
| The postscript: all goats lets us guess that the rage,
whose foundation is meant here, which is of all peoples in

% What Solomon wanted your wisdom DE was God's:
fear (Prov. Sal. 9, 10).

The demons depicted in the form of a goat, which were sent from God to court.

– – – – –

“The dead do not remain alive, the departed (85H)
do not rise up, for you have visited them and destroyed them,
and made their memory void. (Seph. 26:14)

This is obviously an allusion to the story that begins:
fallen venom from the dwellings of happiness, their
Exile from the nearness of God, their exclusion from
the hosts of pure light beings. It would also be idle and advise:
The premise is wrong: the dead do not remain alive if

under Raphaim, we should have physically understood the rules here.

“But your gods (the pious ones, although dead)
will live and rise with the body. Wake up
which lies beneath the earth, for your dew is the dew of
green field. But the land of the Zodten (Ea'n>4 >IR)
– you will fall." (Seph. 26:19.)

The land of the Zobten ift – the hell which
general resurrection will cease on the last day.
Already in the perfect myth, Ahriman and his band,
when Sofia, as the world savior, takes over the sole rule of the primordial light
restore fol, from the metal flow of the molten earth
burned out, all that is rotten and unclean in it is consumed, and
He himself, purified in this fire, is converted and as light:
being returned to Ormuzd's realm. His rescue follows
the restoration of all things and the creation of the new
Earth (f. my writing: “Myths of the, ancient Perfer, Leipzig,
Schumann ©. 146.).

Under such circumstances, the land of demons
But the Brahmins also believe in a
Moifafurd’s one-time re-entry into the Kingdom of God, with
general world fire, only if you Meffias Vishnu as
Reuter Kaligi. Sofiofh (or dod, fire horse) also appears,
According to the etymology of his name, he is a rider.
The Jews, on the other hand, await their Messiah, the Prophet

21*

Elijah, although he was to direct fire at his ascension—
ren understood, yet as a modest — donkey rider.
It goes without saying that

the Messiah idea among the peoples from the need

6.68,
The devil
Inventor of the

Magic.

had to hope for a one-time end to the evils of the world,
which only through the defeat of Zeufeld, as the originator
everything could become possible. Our task can
Now only those who are looking for the primal subjects that
Demons or devils gave the name Raphaim? —
which cause brought about the belief that the devil
always to dress up as a snake or Bod? and finally the
reasons which may even point to the discovery
of a poison that had fallen from Bott?
Before answering these questions, we must
remind you that all Bolfer have the possibility of a
black art, that is, the power without divine
Help to perform miracles and to lift the natural vessels
Forms. If these persons pretended to be able,
who were considered idol servants, so it was explained
so that their bows, which were the enemies of the true God —
with the perpetrators of the light-weaving Ormuzd - angels of the sinful:
had to be present, who gave support to their favorites.
That is why the Arabs call it Cham (Dar burnt, black)
the son of Noah3 as the inventor of magic, and Egypt, the
his son Mizraim populated the Waterland of the black
Future Zorvafter and Mofes prohibited the exercise of
Magic on the Strengfle, and warned against fortune-tellers,
Snake charming and magic arts (see above Section II,
IA |
ad language it still says that the magic of the devil
in a fine snake shape, and that the—
led through them into that connection of the soul with the spirits—
world, which in the Scriptures condemns false marriage and spiritual
Whorery means. Even in the language a7 means whore
and practice idolatry, serve idols and—
break (Ser. 23, 14.) as we see here on some root iwors
want to show. ;

One of them is around, because it means in Pihel
on wahrfagen, and in the one derived noun
only the magic, the divination, in the second wr3 The
Snake, in the third month in Ezekiel 16, 36 the whoredom.

Another root is 792 earth, with the Gaumspiri- 9. 69.
tus, Jar dig, "22 deny, don't count, scream— — pe
ben, like yoapo rigen, dig in with the Meffer. Erznods. od
Firstly, from this root comes the soil, because this
Animal was the poison and magician in pagan antiquity, believed to be
fo like the goat, in Hefychius zarıga (lat. capra) the here be?
&ı&=yog; like the term Waldteufel for satyr, and the
Believe that the evil spirit with goat's feet, or with the treasure—
dig (Har) in Bodögeftalt. But apart from the magic
rer, the Bod refers to the voluptuous satyr and was
- the Egyptians the symbol of generative power. They said,
that he mates with you seven times in a row; and in the language
caper in the word xarrgog means the male member, and
in xarsoaiva a voluptuous woman. Apparently alfo was called nad)
these two words the magical communication with the Bofen
Hureret, and from this root also the name
the island of Cyprus, where Korsoig worships Finnish love
Hence the goddess Apaturia (from Araraw
seduce, lead astray) meant, alfo just like the
Feast of Upaturia of the Athenians, which is dedicated to the
Ztegenfell was celebrated in honor of Bacchus,
because he affected Xanthus through a prisoner figure:
This goddess had the same significance as
Planet Venus, hence the name Pwogpogog, or Luci—
fer, which has become the name of Satan tft, and after the in:
The teachings of the god of this planet: Shufra ("nV the
ige) the head of the evil spirits is called the fine Schu:
ler especially in the Munters (Sanffr. mantra the word)
or magic spells. Venus also teaches through her
nickname Errıroayıa (the one who fits on the Bod) with the
horny satyr. But what is the epithet of the goddess
Finnish love - that the magic is the lie and the betrayal:
carried away hell, that is what the root itself says, from which

Their name Kypris is derived from this, because in their-
Form apar, eper hyper formmt 7rreg-orrevo baptism, be
deceive, overlie, Hefych. vrreo-orsevw lie ∗) which also
vrrepixov Sohanniskraut, also called Herenfraut, öreon,
the caterpillar, originally snake and worm ∗∗), with La:
bialfpiritus vipera, the viper. — Furthermore, this root means

as Hebrew Jarı chabar conjure (5 B. Mof. 18, 11.) ver:
bound, and hereby says again that man, after-
whom he broke the first marriage or communion with God,
in the wrong way the connection with the spirit world like-
but entered, and the whoredom of idolatry
Through them, hence Hoſea (4, 17) uses this very word
used in the meaning of joining oneself (with idols).

Even in later magic, the magical con-

to tie by looping a knot - as a nestle,
and as the language said it in those two root words,
That the magical recognition of the spirit of darkness in fine,
Snake-like form, here the Orphic secret doctrine.
She speaks of a Herafleotian band, and says
It has its origins in Zeus and Perfephone, who in
Snakes transformed fi mate, and in Diejer
Mating two knots intertwined.
The two dragons are tied to the staff of Hermes
(Mercury) came, and this god was the magician; there:
here also fine golden nuts, with which he simply falls asleep and) -
awakens **). It is for this reason that among the Sinots, who had those
2 snakes on Hermes' staff formed, also the dragons:
notes in which the eclipses occur,

[ed - —— - -

*) orrevo, the other half of this word means to look, ———
Evo, so conjure through the gaze.

++) Caterpillar (from repo) meant something that crawled, and alfo the snake
(serpens from serpo. So br crawl, Sy worm, non? caterpillar,
man's snake.

***) Therefore, Mercury asks Plautus: Quid si ego illum träctim

tangam ut dormiat? (That would be if I touched them gently so that
he simply fell asleep?) ſ. Amphitrno 1 Act. 1 Scen. v. 157.

for the ancient Melt wrote the solar and lunar eclipses
to the fiercest venoms that seek to destroy the light *).

Just another form of magic, ift warn")
bind, connect, bind ve Hence the
derived famaritanifche noun was a kind of magic
(in Gaftellus). From this comes > Habefch, an Abel
fonier or Ethiopia. For Chus (ws) F) the ancestor
the Ethiopian, meant the magician, as Afer a
Africans, from the same word for magic in the
led form Nas aphar (Black Ha8 Ashes, Burnt)
can be guided. Like Chamsrr) connection with magic
passed into the realm of darkness, so it was also fine
Body darkened, became black, Hence his art the black
was called. That was the name very early on, as Mi:
chaelis (Suppl. ad Lex. Hebr. p. 2314) noted that Arabic.

) Alfo Michaelis has rightly stated (Mofaiihes Recht 5 Thl. S.
255) the Hebrew ua magic with the Arabic Kun a solar eclipse
cause, put together.e — From the belief in the enemy in
Serpent-like form, as the originator of all magic, flowed the fortune-telling and the
Snake charming, which is also mentioned in Scripture (Psalm 58.
V. 5,6. Prev. Sal. 10, 11.) The legend of the
Greeks, Apollo had where he had erected his dilphic oracle,
the dragon Python (from zudw rotten, reject, property of death
bringing Satan), and that the fortune-teller in this oracle
Pythia was called. Here the sunlight flying over the darkness,
or the spring conquering winter. Nothing else
tft the opinion of Satan to be overcome by the Mefftas, it
if the same legend in the future.

**) Both differ in the fixed radical like 759 and woS
; mr cover; because the r does not alternate with the sounds s, t, d e.g.
honos, honor, arbos, arbor.

+7) Due to the dialectal differences between the Chaldean
and Hebrew in respect of the m, w takes place, as 250 back:
ven, 295 thub, is related to the chald. nd» bind, fetter.

7) w> would also be derived from ba and Sr, both of which
to stumble, to become weak, and ift bier in mo:
rical relationship as apostasy from God.

+7) Div Charma of the Brahmins.

_— — — — —

Verbum “u, to conjure, to deceive, with which he means the Hebrew.
“As explained in Isaiah 8:20, another word is “Amy,”
black, ifl. Its meaning would be confused with other

Morten for magic and the art of the liar common, and
is therefore related to ps lie, täufchen, “no tau-
to trade, to serve for wages. Furthermore,
also in a finer sense, adultery, marital union:
plea to move here, as magic also works
Fornication, adultery and animalistic sexual intercourse.
Regarding Sorm And, fo comes from the same in its Be:
interpretation, black, without doubt the name of Egypt °
tens river AS.Shichor, because also Mizraim, the tribe:
father of the Egyptians belonged to the family of the magician Cham,
and his descendants were known as magicians in Moses' time:
be found (2 BB. Mof. Chapter 7). But because the magical
Connection only a reversal of the relationship to God
who, alfo a prayer to the evil spirit could also mean,
therefore ask, demand, desire (Court. 5, 15. Pf. 78,
34 and 63, 2. Sef. 26. 9. just like 1ö> magic and
perform divine service' (f. Gefenius Ẅrterb. ©. 490.).
Also belonging to our root 727, "23 the Arabic.
> Denying God, of which 2 caphir, an unbeliever,.
"155 a Gottlofer, Pf. 34, 11. as a counterfab to Him who
Sott fucht. Hence paganus Bi Heide, from pagus the village.

Here belongs Rom the Gottlofe, 22 the village —— caphr.

Finally, the root of all these forms of
Words abar, aphar, saphar, caphar, chabash, ift ub, uph,
aph, saph, chaph, and means in the following words the
Spell: |

In Hebrew and Hebrew, SIR is the cited ghost, the
Summoning spirit, the magician and necromancer, nos
a poisonous snake, "Greek Opıg. With the dental spirit
If the Hebrew ephah is in the same language zepha, “ax, the
Sthlange. | £

But not only the snake, but also the body
was the mask of evil, especially when he was the finn:

love, which arouses lust, was imagined, because
The donkey and the horse were also symbols of procreation (|. above.
©. 237. Note 2.) the theffal magicians, of whom a boy-
Benfhänder zevravpog was called Irrnoxevravoog Roß-Cen≠
tauren, the ghost walking on graves "Ovozevravgog,
The common name is
a fierce monster Empufa, the nad) Foptifcher Etymology:
the one who was angry before Grimm, but also this one has the nickname
Ovooxehug vder öOvoxwAn, the ivory-legged one, and Satan has

Yes, according to Germanic belief, a horse's foot.

The goat's foot, as the goats attributed to it–
ner Eonnte the devil, because: the Bod is both a magician and
The poison of the woolly air was like the shaggy shape in which
the painters show it to us, for understandable reasons:
Therefore, Bod was the animal that
carries the sin of Sfrael into the desert, as with the Indians the

Horse (f. Section I. ec. 3. 8. 6.). Obviously, nature has:
Eunde of the ancients, – for the D'msiy of the Hebrews the Farv–
go1 of the Greeks, and the Sylvani of the Romans find the
Forest devil of the Germans – in the animal plight, the fi
the poison of the twofold poisonous and physical whoredom
enclosed, the animal hairiness taken into account. Without two:
– fel then remarked that the growth of the beard:
hair is closely related to fertility
ftehe, with the hair on the chin, as on the pubic area:
share can only arise in adulthood. This is how it was
in the fatan creature, insofar as it is the evil nefarious nature,
the animal hairiness is taken into account. One of these giants
was the Italian Kakus and his name meant the evil
(Kazog), like Hermes the magician "Axaxog: the very evil
was called. He robbed herds of chickens and was therefore like
the Lydian Kerkopen (Tailed Kepzow of Keoxog
the tail) the evil spirit as a robber and thief, was
also the magician of Hercules, who also the theffa–
exterminated the centaurs, and it is said of him,
He was a half–animal with a hairy brood.

being (“Vellosaque setis weten semiferi.” Virgil. Aeneid.
VIII, 266.)

Sp also means the Nie that appear in the Bible:

fen partly magicians, partly animal people, and there are

” 70.

and another proof of this, as in Esau, the brother
Jacob, both of which we consider the opposing principles,
as a creative and as a hostile snake in paradise
The Scripture says: Edom was
rough as a fur, so used for vauh be that

MWort rw, of which a goat and a old Göbe worshipped
Satyr (3.3. Mof. 17, 7., and 2. Chon. 11, 15.) io is called.
The Kand named after him (1. B. Mof. 32, 3.) was:
probably inhabited by a Bolfe, which belongs to the Satyrdinft:
was, as were Germanic peoples according to their cult
were named, such as Zeutons from Teut (Zhaut, Hermes,
Mercury), the Thiringians of Thor (Zyr) and ſ. w.
Incidentally, there may be a special tradition about Edom
present – be, and it – have, that in the
kissed —— ∗ The ——— – – noted
Rabbi Channa said that this was because
happened because Esau's kiss (ps naschak) was a bite

the snake (7 naschach) was, in which Be:

We interpret this verb 1. B. Mof. 49, 17. and 4 B.
Mof. 21, 6. Amos 5, 19. and 9, 3.
Now about the Riefenvölfer who appear at Mofes.

Bond. One of the same finds the D'nan rephaim the Genef. 14, 5.

"Rephaim
and Sufim.

and 15, 20. Sof. 17, 15. They have, before
Canaan of Sirael – became partly beyond, partly, (as
one concludes from the name of the valley Rephaim) on this side
of the Jordan, and their name is also the name for
Giant in general, 5. B. Moses 2, 11. But apparently he has»–
rapha, or nad) 2: Sam. 21, 16. 18. mon raphah a
Giant, who is called ante like Chiron Krank:
healed, because –∗ means heal, and in the form non
tired, sleepy, so the recovery through magnetic
Sleep caused something; in dev form san bites. e8 speeches (Tues.

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139, 3.). This would be the French rever, to dream, the Latin
rabere met. Because the Efftafe in general, and here the
magical, was called the rage, hence uavrıs Wahrjager of
uovia Wuth is derived. Just fo.23 the Prophet
of 823, which is also used for wahnfinnig feyn
of Serem. 29, 26. in the words 2302 Naınn–

In any other way the name of these giants≠

to direct, it would remain inexplicable how Arnay not only giants
but also the spirits in the realm of the dead, which
shown above in the Bible verses quoted. But
Both meanings are easily combined by the fact that magic
and ghost a magician and a necromancer
as often as two meanings are of one root.

As further in the root may fleap, the derived
Meaning to feel tired means to feel tired and weary
feyn, wanfen. Of these, 503 come from being foolish, – the
Thor, the weak one in understanding, and just like Rdn a
Giant, since >02 is also the name of the star Drion (f. Job 9,
9 and 38, 3), and in Sef. 13, 10. DY5705 the stars,
which resembles Drion, —— the giants of the sky
"are called, and Drion at the Chaldeans w59ı or Gi–
gant, mighty one, just as the Targum says that passage in
Sef. 13, 10. with 7523. From legterm words are called
in the Scripture the Niefen further Dbso3 (Genef. 9, 4. and
Num. 13, 33.) In this case the root word –* falls,
so those who have fallen away from God, from the
Heaven into Tartarus-fallen spirits.

Another name for Gi found in the scriptures:
gant tft rır Plur. Susim, – the Niefenvolf, which next to the :
Nephaim and Emim (Genesis 14:15).
The word still has the meaning of pride, and
in Hebrew itself ar nr, dialeet of Ar 7 (Radix 17)
nr), proudly feyn *), since here the frequent alternation
* wound = takes place.

*) The Scripture itself says: “In ancient times, when the mighty giants–
were killed” (Wisdom 14:6).

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derner also has the relationship to the Sufim as zau:
The land where they lived was called
after the son of Noah, who had given himself over to magic, and
This charm is indeed an indifferent charm (see above, chapter).
II. Chapter HI. $. 6.), the Egyptian Hermes (Mercury).

Finally, it should be noted that the word from which the

The Hebrew name of these ninjas comes from Chaldean Tr or NrıT money,

fhe Spradye
leads the Nas

means that 277 gold is only available in German pronunciations

men aner Mes tone of the verb Ay, flow, ift, which in the meaning

Teu≠

fell off.

for various eruptions from the human body, such as:
barrel, gonorrhea, female bleeding, erections in general
which were taken as consequences of Ahriman or
Satanic activity, and in the original languages In—
Serious and perfidious, therefore the evil spirit was called Dewta,
Dew, because =» tft only dialect of 27 excursion, Geftanf,
hence amıaT (2 Kings 6:25) pigeon droppings. Also the words
Bar Koth, rare fly, 293 pest entipringen, from the
Root a1, 37, ar, 2% The Hebrew anı Gold is in
Chaldean 277 (Dan. 2, 32). Consequently, it is important to have gold
from 37 Koth, in Sanffrit and Zend: Dew Teufel, English devil
to derive. No silver is only a dialect of a magic,
num copper reminds of wrıy magic vr snake (the
Mask of the Devil). In m the snake, Greek tnvog∗),
Low German Tennen probably contains the German tin, which
in the context of the dental book pages between 7 and n
not strange fan. The gold region reminds once again
to your Ogıs pen snake, and to the PR iron,
is a composition of "2 angels (Dan. 3, 25.), and >97
quake (Sef. 64, 1.), also angel of the quake, 8 i. devil;
from which alone the one expressed in 5. B. Mof. 27, 5.
Kerbot the altar durd Berd hewig des' iron
to desecrate, . declared feyn wants. Or one
takes 557 as 557 for weakening, humiliating, oppressing:
the, or THE one sows the root in n>7 drops, long:

∗) Therefore the island of Tenedos, near Steph. Byz., was also called Oϙio—

00@ Snake Island.

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flow together, then in a certain sense ∗792 becomes an angel
of lewdness and lust, of which the Italian il bor—

dello may be descended from; and also the meaning of the place name—
mens a2 explains, which is near the fertilizing donkey≠
Hagar's well, and as the neighboring place
the writing 677 calls the city of the boy-fanciers.

These data taken together point to both the
Venom of the Dark (Pluto), as god of wealth (Plus
tus) as well as magic as a way to use metals
transform, so to the magician Hermes as Alchymiites
am, how then: also from Cham Dr the magician the Mort
Chemistry is derived. It exists between the poison of the
Tinsmithery and the earthen metal, in which the mass
- terie in its greatest bondage and darkness ∗)
a secret report, and therefore one always kept it.
for the poison of earthly Mammon. Therefore God calls
Snake: You folfi dust (>>) efjen your life
(Senef. 3, 34.), which probably belongs together with:- “You
will be humbled, from earth you will speak, from the
Dust (H2>) with your speech (your magic word)
murmur that your voice sounds like a magician's 3
Earth, (Sel. 29, 4). As in the words wr, 7n bie
Snake also meant metal, fo ift the beer forming
“59 Earth, dust in fine discharge 5950 Lead and the
related to it ar Afche ift the root of POð Gold:
land. That is exactly what the other word for snake and
Metal in zmvog, related to a chalk. Clay, of which
perhaps derived 5 Koth, pelbifch tina, mud, Greek.
xI9wv Earth, German clay, Zend: tan the body, fo like
om Koth, earth, with Dib the snake un tet, the name
of the letter Theta, which in oriental alphabets
like in Greek Oo a coiled snake
equals Her

——

∗) The metal is characterized by the fact that it is different from all other bodies:
It seems that it is still so thin and impermeable.
∗H Eufebius asks: the Egyptians painted a circle with a snake

8.72:
Astrological
Cause, the
Satan as
Snake to
describe.

But why one sees Satan as a group–
wounded snake, Clemens von Alexan already explained–
drien with the fact that the Egyptians under this figure the inclination
the orbits of the sun and moon would have indicated. Also)
It is certain that the ascending node ∗) of the moon’s orbit
at the Old Dragonhead, the one who falls down:

‘against Drabenfhwanz was called, and in our calendars:

these two moving points of the sky still project
These names. But the belly of the dragon is called the Aftros
that part of the lunar orbit where the moon, its largest
latitude, or where it is furthest from the sun's path
Now all solar and lunar eclipses fall at

the knot, d. 1. with the raven's head or dragon–

tail, and for this reason it was said that the dragon
sometimes ate the lights of the sky, from which the later
Tell the battle of Ahriman – the light being formed.

in the middle, like the Greek theta. From and tit in fine two
Meanings, hence the name Titan, ba the Greek
Giants, both earth-born (ynynvas) and snake-footed:
find, and how this name as an appellative rırav the poison of the wolves
as the boy-deception, the so-called Arabic
Word used as a verb by camels when in rut. As
Subftantivum Ab means according to Golius (in the appendix) and according to Ka:
ftelus a Thorma, because that was the name of the Niefe as a magician and Da:
ifch = inspired >03 Thor. Finally, the Orphic cosmogony
in the church father Athenagoras, and in Damaftius Hercules was a
Dradyen born from earth and mud, and says, from him fey those
Snake notes, (in which we recognize the magical zaradeowog,)
Hence the superstition that women could cast spells arose,
from which Befpenft is related to Sefpinnft, and in connection
The magic wheel is connected with this belief, because
Jynx, harnessed to the wheel, was a daughter of Pan, who with Bode:
feet, and the scapegoat Afafel, who is in ∗ desert:
was sent, is composed of 72, goat, goat and DIN Dial.
of 219 fpinnen, gasal, gazelle, gemfe 7» (German Geiß), 'herku–
called the lic band.

∗) If the moon's orbit, which appears to be at the same place in the sky
was where the moon was, crossed the sun's orbit, so
this forms a knot.

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Nations that lived in areas where there were fine dragons or
flying lizards, but also wolves and bears,
To the sun and moon at eclipses by a hungry
Wolves meet, as in the Edda and this myth:
thus supports the derivation of the words at Wolf (Dialect
from to wear out, to waste away), and 25, 237 bear (just:
if flaming from that word) of 27 Koth, Dew
Devil; for the dragon lets through the fin he has caused:
the sun or moonlight fades away.

The Egyptians called their Typhon, who
Light god Dfiris kills a red dragon – so
the Hebrew Edom, the Indian serpent Adifefhen –
because the moon during a total eclipse is always
like dark red glowing ice appears. From the earth:
ten, which actually eclipsed the moon, the astrologers knew
nothing. Br

The most magnificent star near the sun and moon was 73.
Benus, softer because of fine, extraordinary clarity and size Aftronomifge
could easily attract the eyes of the oldest stargazers, a
because earlier, when he fih 3. B. only ten million miles from the Fau der
– the sun, he had to shine with a completely different brilliance, ALilfte.
as jest: shine. If the earth at that time was only fifteen mile
million miles away from the sun, the Fir:
stars in relation to this approach to the sun much
less shine for them, which consequently reduces the Venus
had to increase. Weberdies appeared the moon, which at that time
was farther away from Earth, much smaller, so that Venus
was really a considerable star at that time (f. my writing:
the creation of the heavenly bodies etc. Meissen, God
1835. p. 135.). | |
If posterity were to learn that Venus

in a fine, beautiful glow before sunrise – Hence
yes no name Lucifer, light-bringer – over the horizon in
the height would have risen, and thus Morgenftern would have been,
Yes, the astrologists painted the sky and a man in it,
which in beauty and size almost resembles the image of the sun
same) Fam, to indicate that he is almost like a Heine

–*

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sun shone in the sky. But soon after:
The sunbeams darkened him and made him more glorious:
Feit an end, that is, he went with fine servants, the stars
with whom he found, heliophilic under. They therefore painted the
previous man again, but in such a way that he was from a more:
more powerful, namely from the sun, with fine
servants was cast down from heaven. Now
for fathers the true meaning of these pictures already
had also forgotten, and there was nothing but gods under the roof-
ten, and also found much evil in the world, which they:
In their opinion, they came from evil spirits, so they wrote,
that this handsome man was initially one of the most distinguished
Angel of light, but afterwards with his whole
Armies because of their unbearable pride.
would have flowed from heaven because the Most High
'cannot bear that a created poison lacks light and
Makes himself like him. The star weldey
thrown from heaven, Lucifer was the heliay
The setting morning flowers, like Venus;
Evening flowers and star of lovers. He was free:
simply as it is, sometimes on the public horizon of
the rising sun down below the horizon:
thrown into the well of the abyss, like the astro-
lying, thrown into the great fiery furnace, where he
his rage against gods and men with power,
by using the Bulcane to gorge, through Dig
he threw out steam and fire to quench the air and sun
(Although the planet Venus is considered by the Indians
male sex, it was different after all)
the Greek idea, and from this would be the marital union:
connection of Vulcan with Venus). What
Incidentally, the fire-breathing mountains could be five, as
Sea reefs of hell, and how fountains they spit fire≠
“If they are not lifted up by the fallen angel of the abyss
were captured? The fallen angel was nad) the greek
Little myth - since the deity both sexes in fi,
united – not Venus, but her husband Bulcan, who

from the fall from heaven caused by Zeus
was hinding. Nasty underground fumes emanating from the
Bulcans sometimes burst forth ∗), and fi through the air
spread, plague and the
cause other diseases among humans ∗∗). Now
Kumen but all things directly from the gods, consequently
These diseases also had to come from the evil spirits
form, which with those black vapors from the abyss
fly up, and from the air towards the people again

fell rudely to torment them for months. Thus escaped
all those demons that populate the atmosphere
believed in them, and feared the seducers to sin,
as if they were under the leadership of the fallen Morgenftern
Lucifer, Moifafur of the Bramins, Samael of the
Rabbis, their prince, a constant war against the pure
Vesper ie against the light distance.

That the Hebrews among the prophets this Indian tra-
dition, the following verses of Isaiah prove
XIV, 12 and 13): “How you have fallen from heaven
You beautiful morning! How you came to earth
falls, you who flocked the heathens ∗)! Thought-
Do you say in your heart: I want to go to heaven
mel fteigen, and my chair above the stars
God’s exaltation.”

The dragon was called the leading world because
According to the astrological legend, he ftet3 after the great and
The lights were meant to ventilate the sky, that is, to evaporate it-
He was thrown to the ground because the ancients
believed that everything that flew from the sky fell on the
Earth would have to fall.

∗) Vulcan's assistants, who under Mount Aetna, Supiter's thunderbolts
were called CyElopen (Kuxl -.orres). This again reminds us of the
magifhe wheel (f. above) because Kuzlos, cyclus, means: the circle.

∗) Therefore MIT, the Peft, to be derived ift from 27, stench, Dew,
(English) devil devil.

∗∗) Were the Sfraelites the light-distance, consequently the ones who
had lost, both.

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Under those stars seduced by the dragon ∗) one has
to understand again the third part of the stars of the zodiac-

which he wore during the solar eclipse with his fine tail
(the descending node of the moon's orbit) to Earth
He was a symbol of the moon's orbit, which
winds around the zodiac, and like the stars deffel:
ben with itself below the horizon by moving
rolls down itself. Exactly a third of the stars:
But the zodiac is because all the stars are
whole sky into three gaps, into stars of the zodiac,
into stars within and beyond the zodiac:
To the stars on this side and the other side of the
The dragon, or the moon's orbit, never really reaches
mald. Therefore, Moiſaſur seduces only a small part of the
heavenly venom.

Later astronomers placed the Mers on Venus
to follow which planet is closest to the sun,
therefore because of the further distance from the sun and the
by the successful completion of the course of the catastrophe, the astrologists also made
böfen Gegifte, to the god of thieves, to the inventor of magic
made, because they also saw him in the east heliacal and:
or fall from the sky, and therefore suspected
that the other gods, who never appear in the open, but only in the
West helically set, chased from the sky, like
the Brahmins of Rhaboon (see above, Section IH, Chapter II.
$. 1.) tell, or according to the Greek myth, he
Office received the departed souls into the realm of Pluto
to be paid.

$. 74, It has already been noted above (Section II. 8. 24.) that
Astronomy≠ Osiris and Typhon the two halves of the year summer and
– winter; and when the latter the reproductive parts
Idea. of the first star, this the vegetation inhibited by the winter–
tation of nature. So the Lord began–

∗) This confusion of the kite as a node of the moon's orbit with Lu–
cifer, the planet Venus, does not take place in the Persian myth, where
Ahriman did not seduce the angels, but created the Dews from himself."

fschaft of the constellations with the Taurus, fo was about Sfor:
pion, as the next image, the approaching winter, which
who considered the Perfer a gift from Ahriman; and therefore
the old belief that in the feverish age, evil in
the melt would break in. The poisonous scorpion is
the fourth beast from Daniel's vision (VI, 7). Ten
The prophet gave him horns because each constellation has ten Sahr:
hundreds ruled. But if it is in the following area–
tet: "But when I looked at the horns, there broke

another small horn emerges between the two,
from the welded front horns three protruding
were, and the daffodil horn had eyes like
that of a man, and a mouth that spoke great
Things," so if this refers to the innovator in astronomy,
which deprived the 12 constellations of their dignity, and
their place the 7 planets, whose regular course
was multifaceted, through which innovation the
Duration of the world was reduced from 12 to 7 days.
Sp three out of ten horns were cut off the animal;
for the innovator had appeared at a time when
all the centuries of this constellation had passed. The
But the five missing constellations must be:
work that the twelve lived, the comb or the wid-
The - if: the series had begun with the bull -
immediately) after the scorpion, the negation begins; for on
End of the current major planets: Nevolutions: Pe:
Riode the constellations should take over the empire again-
men. According to the new Chaldean order, the
Scorpio by Aries (Supiter Ammon, as this
which also represents the sun), or with other-
other words, the poison of darkness through the light
But not only this picture, but also that one
from the only momentary darkening of the sun during the
Dragons, like the change of winter with spring:
ling, and the reign of the
Day were subsequently Jewish and written
Theologians as natural models for a future messiah-
22 *

nifches age and baptismal year Neich Christi, or of
Lamb, as in the slain Abel and
in the Sofeph, corrupted by his brothers, allusions
to a Meffias described in chapter 53 of Sefaias
wanted. Should a Bible story be written through that fight
and final victory of the sun over the enemy principle
find their explanation, so it would be those, his youngest son
valid, words of Sakob:

"Benjamin! You are a ravenous wolf!
In the morning you throw the prey, in the evening you
again."

The sublimated can be applied to the darkened
sun, by stealing its light, as well as on the

Stars are related to the Wolf (Lucifer) of Mor:
before sunrise, but in the evening (when
Heiperus ∗) all of them undigested again from me. And
The allegory, however, fits the heavenly Aries,
which the Egyptians in the form of a man with ram ears:
under the name Damon, Ammon, 1a, deified.

∗) Also) Hefperis, Erebus (277) the evening goddess, the night,
to whom the golden fruit belonged, if in the Greek myth of
Venus strings together the apples of strife. The ravenous bull of the evening
goddess (Greek Europa) was the morning animal ("R2 bull, "92
Morning), Cadmus (DR Dften), which with REES
bulls plow the field, – the dragon's teeth are sown, which lead to
Erakten:Riefen will come with the sun around the knowledge of time–
pfend; and who with his wife Hermione are turned into snakes–
delt. Should this fable be related to the morning and evening than to the
Mating of a savage demon in the snake's womb not in agreement
fearfully suspect, and just as Cadmus did to Lucifer, his wife:
mione the Dermes (Mercury) the other with him from the Simmel ge=
if the demon is representative, the staff is surrounded by snakes?
Hermione is apparently Hermes, who steers the cattle of the sun god
ftahl, that is, the stars darkened, so according to the Indian myth, a part
the angel of the sun, or the deity, and Hermes,
in Egypt, like Cadmus in Phoenicia, called the inventor of writing,
was known as Idris (Wiffen): the devil of the Arabs. This is precisely how
To cut the serpent of paradise from the tree of wiffend.

AND: 08

J. The enjoyment of unleavened bread offered by Mofe

at the Paffahfefte and the myth of the transformation of the

Woman Lot's salt rot explains fih from the
indifhen natural philosophy.

Because Moisasur, Ahriman, Typhon as the evil prince–

zip in contrast to the deity, the being of light, the darkness–
niß represents, ie the absence of light, which
fih in the myth of the ascension of Satan's savior
and a fine crowd, and in the biblical words:

“God separated darkness from light” (Gen. I, 4) only:
ſteckter pronounces, since a union of Finfternig and
Light cannot be thought of physically, so darkness arises
after the defection of Moifafur and his subordinate En:
gel broke out, but darkness because of the distance from the light,
as the M heat substance, cold is caused (hence the parfic legend,
Ahriman brought winter into the world,) cold the
Property of hardening, thus body creation, witness—
tion in general; so the oldest natural philosophers had to:
who already created the earth from water when Nep—
fifth in geology, the salt, because it is the first crystal—
Iification of the weapon, also as a first body fluff for a product:
nity of the bojen principle, and therefore consider it impure. Therefore
In the real legend, the Kharfesters (evil spitters)
the water is falsified, hence the Egyptians called it Sal; (sal)
the saliva of Typhon, and the Greeks let
the goddess of love (i.e. the power to form bodies) from

escape the foam of the sea, you flatten, as on:
other deities, father and mother to give progenitors.

At the Passover, which is nothing other than the original—
ual Huli or sun festival of the Brahmins, hence the
Sun as it passes through the constellation of
Aries, as a sign of the beginning of spring, celebrated,
with its beneficial rays the winter (the evil
principle) brought about the rule of the Sahres, on Passover
alfo had to be salty speife, which is based on the evil principle
remembered, should be avoided, because salt is the first Kor:
material which the cold brought out of the water.
Sao was also not arrogance The primal fold of death at
My Lot's, but also cooper's skill, the striving into the realm of
Darkness returns when the Gaitin of the Night God,
(Lot is called VBerborgenfeyn, twilight) into a
Salt rot is transformed, so that she forever the earthly woman
“ wanted to remain in the destruction of the world of Gomorrah,
where Kedor (the Black) > was king, not to poison
to rise from the dead.

U. Barum Adam and Eve make aprons of fig leaves
| made?
The banyan tree (ficus indica), in Sanffrit: Batte,
has the peculiarity that fine branches again in the
Grow into the earth and again 3 roots grow. He if
therefore image of fertilization, and because of this fine Ge:
Buffon already called him the indecent tree.
this plant genus, a variety of the fig tree**), only in

India, the myth tells us that the first

wi Keborlaomer ©. above ©. 270). Remember that
Somorrha (7723 and 9727772) Dialect of Omer, Chomer 77,
Pitch (Exod. 1, 3) and un, the efel, which animal in the Hiero:
alyphic image of the witness, physical love, sensuality, etc.
This is both an allusion to the downfall of that city
Pitch and sulphur, as well as the sensuality of its inhabitants, which
caused this punishment from God.

∗) The fig tree was dedicated to Venus among the Greeks—
such as the olive of Minerva.

People, after they had thoroughly — had, to clean themselves—
zen of fig leaves, again on the Indian
Original, without which this story
remains unclear. | |

II. Gehinom as a term for hell

ift a gentle criticism word, |. Menu's Regulations, Book VIII, Sloca
(Stanza) 94, and the book of the Pandit3∗) in German from Nafpe,
Hamburg, Berlag von Bohn, ©. 292, where the sweeper
also draws attention to this. The Hebrew derivation
this MWord5 from the valley of Hinom as a designation for
is just as inappropriate as it is tasteless.

IV. A word about spitting vessels.

Menu in fine regulations B. V, Sloca 8 and 11
prohibits the consumption of the meat and milk of the Ka:
meels and all Zhiere, the fine cloven hooves has
which is just as close to those simple food bans:
inside, as the war pronounced at the same place
before drinking the milk of a cow whose calf
averted or floundered that Bible verse: “Do not cook
a little lump in the milk of fine mother' as boron:
image would serve.

V. The forbidden use of slippers

among the Brahmins (Menu's Regulations, B. II, Sloca 178)
explains the passage 2. B. Mof., where the phenomenon in the thorn:
bufch orders the Mofe to take off his shoes because –
he is located at a holy place.

VI Only sons can save the souls of the Indians
Parents from hell through the sacrifice of Sradbha
redeem.

Therefore, the highest wish of an Indian is the birth
a son. (See Majer's historical subsection, IS 200 ff.)

This title is used by the scribes of India.

sn
Klaproth afiat. Magazine. ©. 435 in the note.) Quite
The same is the case with the South, whose prayer to
Redemption of the soul of the father or mother Kadish (i.e.

i.e. holy).

VI The sanctity of cow dung.

in India, and its ability to transport the embodied venom
nigen (f. Menu BV 105) explains fi, as Sonnerat thinks,
from fine nuben against the sneezes which animals in
Driente, as believed by the evil spirits,
perhaps because they feed on corpses and decay, hence
Beelzebub (the god of the lie). Unclear, but Moses' commandment remains:
also to sacrifice the dung of the red cow, as the order
God's message to Ezekiel: To eat bread with cow's manure, which
Koft the Indians as penance and purification from sin
serves (Menu XI, 166).

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